STRATEGY FOR A MILITARY SPIRITUAL
SELF-DEVELOPMENT TOOL

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At the U.S. Army's Command and General Staff College (CGSC), students are charged with balancing their lives in mind, body, and spirit; however, self-development tools are readily available to U. S. military leaders in the first two of these realms, but not in the third realm of the spirit. Also, political scientist Samuel Huntington commented in his essay, "The Clash of Civilizations?," that future conflicts will arise among cultures which are most clearly delineated by religious differences; therefore, military officers must understand faith differences around the world in order to prevent and respond to future conflicts. Because the human spirit is often, though not always, tended to through religion, these requirements are inherently linked. Military leaders would benefit by having a practical tool or tools to aid the self-development of their spirit and their religious cultural awareness.

This thesis presents a strategy to guide development of a military-specific spiritual self-assessment and religious cultural awareness measure in order to rectify the military's current dearth of such resources. The goal of this tool is to offer the service member a simple way to quickly understand their own spirit in light of how people of other religions see themselves and how they might see the service member.

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The opinions and conclusions expressed herein are those of the student author and do not necessarily represent the views of the U.S. Army Command and General Staff College or any other governmental agency. (References to this study should include the foregoing statement.)

ABSTRACT

STRATEGY FOR A MILITARY SPIRITUAL SELF-DEVELOPMENT TOOL, by
Frederick M. Dini, LCDR, USN, 161 pages.

At the U.S. Army's Command and General Staff College (CGSC), students are charged
with balancing their lives in mind, body, and spirit; however, self-development tools are
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simple way to quickly understand their own spirit in light of how people of other
religions see themselves and how they might see the service member.

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ACRONYMS

ALERT   Army Leader Ethical Reasoning Test

CSV   Character Strengths and Virtues

DIT2   Defining Issue Test, Version 2

HERI   Higher Education Research Institute (at UCLA)

MBTI   Myers-Briggs Type Indicator

PS   Personal Spirituality

PSI   PsychoMatrix Spirituality Indicator

TRADOC   Army Training and Doctrine Command

VIA-IS   Values in Action Inventory of Strengths

WRA   World Religion Awareness

WRAPS   World Religion Awareness and Personal Spirituality Indicator

TABLES

CHAPTER 1

INTRODUCTION

> Remember . . . one of the requisite studies for an officer is *man*. [1]
> — Admiral David G. Farragut, USN

U.S. military leaders need to develop not only the minds and bodies of themselves and their troops, but also their spirits. Enormous time and budget dollars are spent sending service members of all ranks through extensive training programs to develop their minds and be more knowledgeable about their jobs and the world. Each military service conducts biannual tests to maintain troops in peak physical form. The Department of Defense (DoD) offers top-of-the-line medical care, requires thorough routine physicals, and makes available additional physical and nutritional training on request too. But training regarding development of the spirit and religious cultural awareness is minimal, despite military doctrine that urges all leaders to "develop an awareness of the lifestyles, cultural backgrounds, stages of development, possible relationships to religious beliefs, and the needs of their Soldiers, Army civilians, and Family members."[2] Development of the spirit is shaped and strengthened through religion for many and through belief in an ideology or common cause for others. It is supported by education and fitness. But no matter how one refers to it--be it will, conviction, determination,

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[1]David G. Farragut, ADM, USN, quoted in Jay Luvaas, "The Great Military Historians and Philosophers," in John E. Jessup and Robert W. Coakley, eds., *A Guide to the Study and Use of Military History* (Washington, DC: Center of Military History, United States Army, 1988), 82.

[2]Department of the Army, Army Regulation 600-63, *Army Health Promotion* (Washington, DC: Government Printing Office, 2007), 19-20, http://www.army.mil/ usapa/epubs/pdf/r600_63.pdf (accessed October 5, 2008).

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resiliency, motivation, the moral compass, the "sniff tester," morale, or guts--the strength

of the spirit evidences itself independently of cognitive and physical might and therefore

requires its own development.

While military service members need to develop their spirits, they also need to

prepare for future operating environments. Political scientist Samuel Huntington

postulates in his essay "The Clash of Civilizations?" that future wars and conflicts will

happen not among nations, but among seven to eight civilizations based on religious

lines: the West (mostly Christian, and includes North America, Europe, Australia), Islam,

Hinduism, the Slavic (Orthodox) countries, China (Confucianism), South America (also

mostly Christian), Japan (Shintoism), and maybe Africa.[3] The U.S. has already

intervened in conflicts among these groups through alliances. When conflicts have arisen

between two countries or ethnic groups, the countries that usually come to each other's

aid are ones that think alike from the same civilization.

Given these two problems--the need to develop the spirit and prepare for the most

likely future conflicts--religion is the common ground. Religious awareness training in

the military currently focuses solely on Islamic jihadist culture, but this emphasis is

shortsighted. While understanding this form of terrorist ideology in depth is necessary in

today's Operating Environment (OE), having an understanding of all major religions and

civilizations will make service members more balanced, more empathetic, more

competent, and more prepared for the always-unforeseen conflict to come. It will

likewise increase self-awareness, so that operational and tactical decisions can be made

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[3]Samuel P. Huntington, "The Clash of Civilizations?," *Foreign Affairs* (Summer 1993), Reprinted in *C100: Foundations, AY 2008* (Fort Leavenworth, KS: U.S. Army Command and General Staff College, 2007), 89.

with fuller awareness of how they will be perceived by others, both potential adversaries and potential allies--who are, in fact, the same people.

In order for U.S. service members to develop their spirit, they need a simple, practical tool to facilitate their spiritual self-development and to expand their religious awareness. This thesis proposes that the Myers-Briggs Type Indicator (MBTI) offers an example of a practical tool for self-development and teaching of complex theories due to its high user acceptability ("the most widely used personality instrument in the world--2 million administrations are given each year"), simplicity, privacy, immediate feedback, basis in scientific theory, statistical development, and data collected regarding cross-cultural applicability.[4] This thesis presents a strategy to guide development of a military-specific spiritual self-assessment and religious cultural awareness measure in order to rectify the military's current dearth of such resources. The goal of this type of tool would be to offer service members a simple way to quickly understand their own spirit in light of the ways people of other religions see themselves and how they might see them.

<u>Research Questions</u>

The original intent of this thesis was to develop and administer to a test population a World Religion Awareness and Personal Spirituality (WRAPS) Indicator, similar in format to the Myers-Briggs Type Indicator (MBTI), in order to determine whether or not military officers would find such a tool useful for the self-assessment and self-development of their own spirit and that of their units; however, the scope of the

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[4]Isabel Briggs Myers, Mary H. McCaulley, Naomi L. Quenk, and Allen L. Hammer, *MBTI Manual: A Guide to the Development of the Myers-Briggs Type Indicator*, 3rd ed. (Palo Alto, CA: CPP, Inc., 2003), 9 and 369.

thesis changed during the course of research for two reasons. First, when the author initially presented the thesis topic to a small group of military officers and DoD civilians, the level of skepticism about the need for and purpose of spiritual development and world religion study by military leaders was surprisingly high. It became evident that jumping straight to a discussion about *how* to develop the spirit was putting the proverbial cart before the horse; a strong case needed to first be developed and defended regarding the *why*. Second, in the course of researching existing spiritual development theories and measures, it became apparent that the extent of literature in these areas is becoming so vast that the task of thoroughly reviewing such literature and creating, administering, and analyzing a reliable and validated WRAPS Indicator that incorporates the knowledge reviewed in a comprehensive manner was not possible within the available time and resources of the Master's degree program at CGSC. For these reasons, a WRAPS Indicator was neither developed nor administered to a test population to determine its acceptability. Instead, the author concentrated on preparing an argument and strategy, comprised of ends, ways, and means, for the future development of a spiritual development measure for military leaders.

Therefore, the revised primary research question is: "What strategy should the military pursue to provide service members with a practical tool to aid their spiritual self-assessment and development, and at the same time to prepare them for current and future operations amidst diverse religious populations?" The revised secondary research questions are threefold. First, "Should military leaders engage in spiritual development and study world religions?" Second, "Do any existing psychological or comparative religion theories lend themselves to creation of a practical spiritual self-assessment tool,

similarly to the way in which Psychologist Carl Jung's personality theories were drawn up on to develop the MBTI?" Third, "Do any valid and reliable measures of spiritual development, that are inclusive of major world religion traditions and applicable to the military leader, already exist?"

<u>Significance</u>

The significance of this thesis to the military lies in its recognition that the current operating environment requires military leaders to develop spiritually and in religious cultural awareness. In order to meet both of these requirements, military leaders need a practical tool to aid their spiritual self-development and to contribute to their religious cultural awareness. Military leaders need training that can help them become more aware of their beliefs in comparison to others', identify practices that increase their confidence in performing their duties while adhering to moral principles, and understand basic tenets of the cultures of their coalition partners and potential adversaries. Assuming that the MBTI has been a useful tool to military leaders, development of a spiritual self-development tool that leaders find useful can fill this gap in current military leadership training and achieve these goals in a standardized, scientific, simple, and cost-effective way.

This thesis also holds personal significance for the author whose interest lies in broadening his worldview and that of his family. As will be explained in later chapters, the author believes that before any excursion into the politically-sensitive terrain of religion and the military can take place, personal biases and objectives be sought out and acknowledged. In support of this requirement, the author's perspective follows. The author is a U.S. Naval Officer who has visited 27 countries, has received business

education in global management, and runs an international nonprofit organization. From a religious point of view, the author was raised Catholic and admits that his approach to life is Christian in its foundation, though he does not currently claim any religious traditions as his own. The author has read with an open mind the religious texts from many major world religions and conversed about spirituality with adherents to many of the world religions in order to understand each better. While his impression from these experiences has been that the ethical wisdom of each tradition is more similar than not, despite the differences in the outward manifestations of each, his objective is to improve understanding and communication, not to determine which tradition is more true, nor to identify a syncretistic solution to the differences among them. Finally, the author's Myers-Briggs personality type is INTJ (Introverted, Intuitive, Thinking, Judging); he believes that these qualities affect and reflect his assessment of the need for deeper study and awareness of religious traditions and spiritual development.

Assumptions

Two assumptions underlie the author's approach to the stated research problem. First, this thesis assumes that the MBTI has been a useful tool to military leaders. Second, it assumes that differences in spirituality may affect behavior and may be influenced by a person's individual life experiences.

Definitions

First, in discussions of cultural impacts on the operating environment, this study was delimited by its focus on religion rather than other elements of culture. Religion is not the only element of culture--language, history, social customs, and other elements all

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contribute to the culture of a people. This essay focuses on differences among religious

beliefs worldwide only, though, since they directly relate to the subject of spiritual

development.

Second, this study will not discuss the specific histories, myths, doctrines, or

social organizations of world religions. One excellent study of this sort has already been

written by an Army Chaplain for the purpose of introducing other chaplains to selected

world religions and enabling them to conduct culturally sensitive operations in foreign

countries.[5] Another contracted Army study concisely described the practices of

"selected" religions in order to help chaplains and commanders understand and support

their troops' religious needs."[6] Additionally, there are many academic research works,

textbooks, and encyclopedias devoted to these areas that have investigated these subjects

with depth and accuracy; the author personally recommends former Massachusetts

Institute of Technology (MIT) Professor of Philosophy Huston Smith's *The Religions of

Man* as an immensely readable introduction to these characteristics of the major world

religions. The author's focus, instead, will be on the practical integration of religious

studies with spiritual development for military service members.

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[5]Kenneth L. Sampson, "World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants" (Master of Theology Thesis, Princeton Theological Seminary, 1996), http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA309644&Location=U2&doc= GetTRDoc.pdf (accessed November 14, 2008).

[6]The Institute for the Study of American Religion, "Religious Requirements and Practices of Certain Selected Groups: A Handbook for Chaplains" (Washington, DC: Department of the Army Office of the Chief of Chaplains, 1993), http://web.archive.org/ web/20010603110709/http://www-cgsc.army.mil/chap/relpractice/handbook.doc (accessed November 14, 2008). According to personal communication with several Army chaplains this year, this study has since been discontinued from routine distribution to chaplains due to complaints that its selectivity of religious organizations constituted endorsement of religion by the government.

CHAPTER 2

ENDS: MORAL LEADERSHIP & OPERATING ENVIRONMENT PREPAREDNESS

Both a strong drive *and* a strong resistance to acknowledge the need for spiritual development coexist within the U.S. military. Proponents of spiritual development might cite desired leadership traits (character, balance, and mental and physical health) and the realities of the current and future operating environments (OE) (religious conflicts, the influence of the "strategic corporal," and stability operations). Opponents, instead, might allude to politically charged issues that military spiritual development interventions could create or imply, such as increases in conscientious objection (i.e. incompatibility with the military's task to wage war), institutionally promoted religion (i.e. incompatibility with the separation of church and state), and religious discrimination (i.e. incompatibility with the First Amendment and Article Six of the Constitution). The divergence in opinions of supporters and their opposition is frequently driven by differences in the definition of the spirit.

The way "spirit" is defined in military doctrine and in this thesis must therefore be clarified in order to rectify this disagreement. To begin, the most thorough explanation of what is meant by the "spirit" as an element of the military leader can be found in the recent Army Training and Doctrine Command (TRADOC) Pamphlet, *U.S. Army Study of the Human Dimension in the Future, 2015-2024,* and its discussion of the "moral component." According to this study, the human dimension is comprised of moral, physical, and cognitive components, with the moral component being most important.[7]

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[7]Department of the Army, TRADOC Pamphlet 525-3-7-01, *The U.S. Army Study of the Human Dimension in the Future, 2015-2024* (Fort Monroe, VA: Government

The moral component itself is made up of the "warrior spirit," morals, ethics, and socio-cultural awareness.[8] "Warrior spirit," a complex concept, is that internal conviction and motivation that arises from the "human spirit" (formed by a worldview that encompasses more than just the military), involves "conscious cultivation of individual and unit morale, cohesion, esprit de corps and will to persevere against superior numbers to achieve victory," and compels service members to live out the call of the Warrior Ethos: "I will always place the mission first, I will never accept defeat, I will never quit, I will never leave a fallen comrade."[9] Morals refer to a person's generalized convictions of right and wrong as developed from a philosophical or religious basis, while ethics refer to a person's assimilation of the specific values and standards set by their institution.[10] Finally, socio-cultural development "requires Soldiers to understand instinctively, and be sensitive to the reality, that their actions have different meanings to different sections of the local and global audience that these meanings translate to consequences for their personal success and the perception of Americans by other nations of the world."[11] Though the study does not comment specifically on religious awareness as a future requirement of socio-cultural awareness, religion is nevertheless an important and prevalent element of culture that must be understood in each society in order to qualify a

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Printing Office, April 2008), 53, http://www.tradoc.army.mil/tpubs/pams/p525-3-7-01.pdf (accessed October 5, 2008).

[8]Ibid.

[9]Ibid., 56; Army.com website, "Warrior Ethos," http://www.army.mil/warriorethos/ (accessed November 3, 2008).

[10]Department of the Army, TRADOC Pamphlet 525-3-7-01, 53.

[11]Ibid., 54-55.

person as "socio-culturally aware." The moral component concept, then, accommodates both religious and non-religious approaches to development of meaning and motivation.

      While the moral component concept is broad and well developed in the TRADOC study, the term has some drawbacks. First, it is easy to confuse the moral component with its "moral foundation" aspect, thereby neglecting its other elements. Second, the word "spirit" and its derivatives have found their way into many other current military documents from all services as will later be discussed. Third, reference to spirituality aligns discussion to burgeoning fields of study in medicine, psychology, education, and organizational leadership. Fourth, many great American leaders throughout history have highlighted the importance of the "spirit." In describing the most important factor in winning a war, General of the Army George C. Marshall declared, "in the final analysis, it is the human spirit, the spiritual balance . . . that wins the victory. It is not enough to fight. . . . It is the spirit we bring to the fight that decides the issue. The Soldier's heart, the Soldier's spirit, the Soldier's soul are everything."[12] Likewise, President Ronald Reagan placed just as high importance on the "spirit" in assuring victory in the Cold War, saying, "the ultimate determinant in the struggle that's now going on in the world will not be bombs and rockets but a test of wills and ideas, a trial of spiritual resolve, the values we hold, the beliefs we cherish, the ideals to which we are dedicated."[13] For these reasons, *throughout this thesis, "spirit" will be considered synonymous with this*

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[12]General George C. Marshall, quoted in Don M. Snider, "Introduction," in *Forging the Warrior's Character*, edited by Don. M. Snider and Lloyd J. Matthews, Sisters, OR: Jericho, LLC (2007), 26.

[13]Ronald Reagan, "Speech to the House of Commons, 1982-06-08," http://en.wikiquote.org/wiki/Ronald_Reagan (accessed May 13, 2008).

TRADOC concept of the moral component, and "spiritual development" will refer to the

development of all aspects of the moral component.

The case *for* spiritual development in the military appears to be winning the

debate, considering its discussion in all services' current literature. Still, one can

routinely find opponents to the need for development of the spirit within almost any

group of military leaders. For example, when a heated debate arose in a recent U.S. Army

conference regarding future funding of ethics training in the Army, one "expert" claimed

that there was no longer need for such funding because the individual soldier consists of

only two realms: the cognitive and the physical.[14] Controversies have arisen recently at

West Point, the Air Force Academy, the U.S. Naval Academy, and the Virginia Military

Institute over instances of public prayers and evangelization by Christian faculty, staff,

and senior officers.[15] Fifty formal complaints of religious discrimination and a lawsuit

from the Military Religious Freedom Foundation over reported discrimination against

atheists have been filed with the Department of Defense since 2005.[16] Even when the

topic of this thesis was originally broached in a small group setting with six Army Majors

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[14]Chaplain (Major) Terry Jarvis, Interview by author, October 1, 2008.

[15]Neela Banerjee, "Religion and Its Role Are in Dispute at the Service Academies," *The New York Times*, June 25, 2008, http://www.nytimes.com/2008/ 06/25/us/25academies.html (accessed October 4, 2008).

[16]Neela Banerjee, "Soldier Sues Army, Saying His Atheism Led to Threats," *The New York Times*, April 26, 2008, http://www.nytimes.com/2008/04/26/us/26atheist.htm (accessed April 26, 2008). A compilation of 18 specific religious discrimination complaints can be found at the Military Religious Freedom Foundation Website, "Complaint for Injunctive Relief, Case No. 08-CV-2467 KHV/JPO, Specialist Dustin Chalker and Military Religious Freedom Foundation, Plaintiffs, vs. Robert Gates, Secretary, United States Department Of Defense, Defendant, United States District Court for the District Of Kansas, http://www.militaryreligiousfreedom.org/ urgent%20_issues/complain_ sept08.pdf (accessed November 3, 2008).

and two Department of Defense civilians, the response was overwhelming skepticism due to the concern that the result would equate to proselytization. At its best, skepticism is a positive characteristic among military leaders because it demonstrates consideration for securing the free expression and practice of religion; however, all facts must be on the table before reasoned decisions can be made. It is for these groups, and those in the military who are similarly skeptical, that the following six objectives for development of the spirit are discussed.

Objective 1: Leaders of Character

> Do not hesitate to kill or capture the enemy, but stay true to the values we hold dear. This is what distinguishes us from our enemies. There is no tougher endeavor than the one in which we are engaged. It is often brutal, physically demanding, and frustrating. All of us experience moments of anger, but we can neither give in to dark impulses nor tolerate unacceptable actions by others.[17]
> — U.S. Army General David H. Petraeus

General Petraeus' guidance to the troops of Multi-National Forces--Iraq highlights the difficulty the military faces in developing ethical service members. Military leaders must be able to make sound moral judgments in an instant and act accordingly under the most stressful conditions known to man--"taking life and risking loss of life and limb."[18] Or as another officer has put it in somewhat ironic but nonetheless clear terms, "we want them to kill people without a second thought, but we also want them to be empathetic." The ethical intersection of coercion and collaboration

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[17]David H. Petraeus, GEN, USA, "Multi-National Force-Iraq Commander's Counterinsurgency Guidance (21 June 2008)," MNF-Iraq.com Website, http://www.mnf-iraq.com/images/CGs_Messages/080621_coin_%20guidance.pdf (accessed November 3, 2008).

[18]Department of the Army, TRADOC Pamphlet 525-3-7-01, 59.

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is a difficult-to-define, moving target. For the military leader to set their sights on it

demands character-driven behavior. Any moments of cognitive dissonance in foreign

territory--moral dilemmas that have not previously been visualized and resolved within

the leader's worldview and in consonance with institutional ethics--and any moments of

weakness in pursuing what the leader knows to be right--such as the hesitancy of

Generals during the Vietnam War to speak out against the war's handling due to

"careerism"--have the potential to result in death to the service member, their fellow

troops, or innocent civilians.[19]

The military demands moral and ethical development more than most any other

profession; as explained by General Sir John Hackett,

> A man can be selfish, cowardly, disloyal, false, fleeting, perjured, and morally
> corrupt in a wide variety of other ways and still be outstandingly good in pursuits
> in which other imperatives bear than those upon the fighting man. He can be a
> superb creative artist, for example, or a scientist in the very top flight and still be a
> very bad man. What the bad man cannot do is be a good sailor, or Soldier, or
> airman. Military institutions thus form a repository of moral resource, which
> should always be a source of strength within the state.[20]

This sentiment is reinforced by U. S. polls reporting public confidence in military leaders

as among the highest for all institutions, as well as public ratings of military officers'

honesty and ethical standards as similarly high in percentages.[21] These two perceptions

[19]Samuel D. Maloney, "Ethics Theory for the Military Professional," *Air University Review* (March-April 1981), http://www.airpower.au.af.mil/airchronicles/ aureview/1981/mar-apr/maloney.htm (accessed November 14, 2008).

[20]General Sir John Hackett, quoted in Department of the Army, TRADOC Pamphlet 525-3-7-01, *The U.S. Army Study of the Human Dimension in the Future, 2015-2024* (Fort Monroe, VA: Govertnment Printing Office, 2008), 54.

[21]HarrisInteractive Website, "Big Drop in Confidence in Leaders of Major Institutions: Leaders of the Military Only One of 16 Categories to Improve Since Last Year," http://www.harrisinteractive.com/harris_poll/index.asp?PID=876 (accessed

must be considered in all public actions of service members, according to Chairman of the Joint Chiefs Admiral Michael Mullen: "Every action we take, every day, must be executed in a way that strengthens and sustains the public's trust and confidence in our ability and our integrity."[22] In order to maintain and increase these levels of confidence amidst both the U.S. and foreign populations with whom our military interacts, leaders must develop a strong sense of right and wrong that encompasses the views of those with whom they must forcibly coerce or collaborate. Army TRADOC notes that moral development "aims squarely at preventing future military scandal, but more realistically, at taking those measures that will develop, reinforce, and sustain the bond of trust between the Army and the Nation."[23] Leaders must develop within themselves a strong faith that their reasoned actions will result in positive universal consequences, and they must likewise be able to engender that same conviction in their subordinates. To do so requires development of the spirit.

One significant argument against the need for character development through the dimension of the individual's spirit centers on the notion that serving in the military is incompatible with spiritual development. This argument is based on two factors: the idea of killing, and the idea of loyalty and obedience. First, some would argue, a more

November 3, 2008); Gallup Website, "Lobbyists Debut at Bottom of Honesty and Ethics List: Nurses again perceived as having highest honesty and ethical standards," http://www.gallup.com/poll/103123/Lobbyists-Debut-Bottom-Honesty-Ethics-List.aspx (accessed November 3, 2008).

[22]Michael Mullen, ADM, USN, quoted in Don Snider, "Dissent and Strategic Leadership of the Military Professions," Strategic Studies Institute of the U.S. Army War College Website, viii, http://www.strategicstudiesinstitute.army.mil/pdffiles/ PUB849.pdf (accessed November 4, 2008).

[23]Department of the Army, TRADOC Pamphlet 525-3-7-01, 54-55.

spiritually developed person will not kill for any reason. This view of high spiritual

development is not necessarily universal, however; even Mohandas Gandhi, considered

by many as the exemplar of non-violence, approved of "mercy killing and killing to

protect crops and humans," the right of women to resort to violence if need be to defend

their honor, and violence as a preferred alternative to "tame submission to injustice or

aggression."[24] Second, others might say, a more spiritually developed person cannot

fulfill the military value of loyalty and obligation of obedience to civilian leaders.[25] West

Point Professor Don Snider has recommended a framework that can respond to this

concern. Military leaders with a moral objection to civilian policy could use this

framework to assess the effect of their own public dissent to the trust relationship of the

public to the military profession as a whole. The framework itself consists of five criteria-

-gravity of the issue, relevance to expertise, degree of sacrifice, timing of dissent, and

authenticity as a leader--each of which are associated with three factors of trust: trust with

the American people, trust with civilians leaders, and trust with junior leaders.[26] While

the author does not suggest that this is the only ethical construct capable of resolving the

perceived tension between spiritual development and loyalty and obedience in the

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[24]Henry O. Thompson, *World Religions in War and Peace* (Jefferson, NC: McFarland & Company, Inc., 1988), 67.

[25]Don Snider, "Dissent and Strategic Leadership of the Military Professions" (Monograph, Strategic Studies Institute of the U.S. Army War College), iii, http://www.strategicstudiesinstitute.army.mil/pdffiles/PUB849.pdf (accessed November 4, 2008).

[26]Ibid., viii.

military profession, it demonstrates the recognition within the military that "on rare occasions, true professionals must retain the moral space to 'profess.'"[27]

<u>Objective 2: Leaders with Balance</u>

> We expect you to come out of here at the top of your game. Now, physically, you know what that means. We want you in good shape. You know how to do it. Just get on with it, put in the miles, put in the time in the weight room, that sort of thing. Mentally, you are going through a very rigorous program. We are very happy with what we get out of the [U.S. Naval] Academy, and intellectually, we are not in the least bit concerned. But your spiritual path is much more of your own choosing. Just make real sure that you don't dismiss this as something of idle interest or not that important, because with the physical and the mental, you can aspire and kick ass. You can sometimes put things on the spiritual level behind you, and the problem is then that we endanger our very country.[28]
> ― Lieutenant General James N. Mattis, USMC

Lt. Gen. Mattis, who commanded the 1st Marine Division during the opening phases of Operation Iraqi Freedom, is far from alone in his advice to the military to balance their lives in preparation for combat service. U.S. military leaders are formally taught and constantly reminded that balance is critical to success in life, in national security, and in a military career. The rationale for this instruction is founded in philosophy, military history, and the personal experiences of military leaders. Ancient Greek philosophies such as Aristotle's theory of "golden" mean, wherein balance is achieved by avoiding extremes--"there are three kinds of disposition, then, two of them vices, involving excess and deficiency respectively, and one a virtue, viz. the mean. . . ."--and Euripedes' admonition that "the best and safest thing is to keep a balance in your

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[27]Ibid.

[28]James N. Mattis, Lt. Gen., USMC, "Ethical Challenges in Contemporary Conflict: The Afghanistan and Iraq Cases," Lecture at the U.S. Naval Academy (February 23 2006), 14-15, http://www.usna.edu/Ethics/Publications/MattisPg1-28_Final.pdf (accessed November 14, 2008).

life" pervade military thought.[29] Carl von Clausewitz, a nineteenth century Prussian

military theorist whose work is taught in every U.S. war college, argues that success in

war depends on a balanced command of the remarkable trinity, "violence, chance, and

politics," which correspond to the population, the military, and government.[30] Likewise,

historical scholarship regarding military innovation in the interwar period (1920s and

1930s) suggests that a governments' vision of future conflict must be "balanced and well

connected to operational realities" in order to produce successful innovation and maintain

an upper hand in time of war; the German development of blitzkrieg tactics and U.S.

development of carrier aviation are cited as examples of balanced visions, while British

and U.S. investments in strategic bombing capabilities were noted as failures.[31] Finally,

career service members who have not pursued the correct balance of operational and

administrative or policy jobs have typically suffered in terms of promotions, and those

unable to balance work and family commitments have, at a comparable rate to their

civilian counterparts, had to deal with marital problems or divorce.[32] These are but a few

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[29]Aristotle, *Nichomachean Ethics*, translated by W.D. Ross, at the Internet Classics Archive website, http://classics.mit.edu/Aristotle/nicomachaen. 2.ii.html (accessed October 5, 2008); Euripedes, from Quotationspage.com, http://www.quotations page.com/search.php3?homesearch=balance&startsearch=Search (accessed November 4, 2008).

[30]Peter Paret, "Clausewitz," in *Makers of Modern Strategy* (Princeton, NJ: Princeton University Press, 1986), 201.

[31]Williamson R. Murray and Allan R. Millett, eds., *Military Innovation in the Interwar Period* (Cambridge, UK: Cambridge University Press, 1996), 407.

[32]Divorce360.com Website, "More Women Divorce in Military," http://www.divorce360.com/divorce-articles/statistics/us/military-divorce-rate.aspx?art id=796 (accessed November 18, 2008).

examples of the importance of balance that have formed the basis of the military services'

guidance regarding balance.

One example of official military guidance regarding balance is the Army's CGSC

Commander's guidance to its students at the beginning of each class of instruction to

balance their lives in mind, body, and spirit.[33] CGSC is unique neither inside nor outside

of the U.S. military in distinguishing these three components of human life. According to

the *U.S. Army Study of the Human Dimension in the Future, 2015-2024*,

> describing the human dimension in terms of the moral, physical, and cognitive
> components is not unique to this study. Other theorists and practitioners of war
> have described the human dimension in similar terms. J.F.C. Fuller developed a
> similar framework to analyze war in his work, *The Foundation of the Science of
> War*. His model included the moral, physical, and cognitive realms. The Greeks
> also used three terms that are equally instructive when dealing with the human
> dimension: (1) the Penuma (spirit), (2) the Psyche (mind), and (3) the Soma
> (body). These areas are interdependent and proficiency or deficiency in any one
> area affects the other two.[34]

The military's instruction to balance these domains within the individual is problematic,

though. While the military makes many self-development tools available to its leaders in

the first two of these realms--e.g. biannual Physical Fitness Tests, mandatory recurring

physical examinations, Defense Language Institute foreign language proficiency

assessments, Joint or Service-Specific Professional Military Education classes, and

Nelson-Denny and Prentice-Hall Diagnostic tests of vocabulary, writing, reading, and

grammar--it does not provide such tools in the third realm: the realm of spirituality.

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[33]Lieutenant General William B. Caldwell IV, "ABC's of Leader Development"
power point slide, Fort Leavenworth, KS: Combined Arms Center and Fort Leavenworth
(2008).

[34]Department of the Army, TRADOC Pamphlet 525-3-7-01, 12-13.

One argument against this need for balancing mind, body, and spirit involves the questionability of the existence of the spiritual realm itself. Based on TRADOC's current definition of the moral component of the human dimension, the existence of a non-physical "spirit" or "soul" entity as part of our being is inconsequential. Worldview, motivation, meaning, concepts of right and wrong, conviction, inspiration, and the courage to act on one's interpretation of right and wrong define the aspects of this realm. With this understanding, the question of the existence of the spirit becomes one of semantics only.

Objective 3: Leaders of Mental and Physical Health

> A spiritually fit person recognizes there are multiple dimensions that make up a human being and seeks to develop the total person concept. This includes enhancing spiritual fitness through reflection and practice of a lifestyle based on personal qualities needed to sustain one during times of stress, hardship, and tragedy. When a person's actions are different from his or her stated values, the person lives with inner conflict. This person struggles for integrity and congruity, but cannot find inner peace until this struggle is dealt with. The extent to which this is accomplished is a measure of spiritual fitness. [35]
>
> — U.S. Army Health Promotion Regulation

Military forces operating in a future "environment of persistent conflict" will require not only exceptional resiliency in mind and body, but also an "unassailable inner strength upon which to build a fighting spirit."[36] The inner strength important to physical health and mental well-being is referred to in the U.S. Army Health Promotion Regulation as "Spiritual Fitness." This regulation lists five requirements of Army personnel for creating a culture of spiritual fitness within the Army. The first requirement

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[35]Department of the Army, Army Regulation 600-63, 19.

[36]Department of the Army, TRADOC Pamphlet 525-3-7-01, 59.

involves all unit commanders encouraging and resourcing "human self-development." The second recommends that leaders develop their cultural, psychological, and religious awareness, as well as attunement to the needs of their subordinates and their families. The third requires installation commanders to develop programs that enhance spiritual fitness and to allocate time for participation and growth through such programs. Fourth, commanders must respect the freedom of religion when providing for self-development activities, ensuring that all subordinates and family members are "free to worship as they choose without fear of being disciplined or stigmatized by their choice."[37] The fifth requirement tasks all Army employees with living according to the Army values and codes of ethics.[38] These "Spiritual Fitness" requirements complement military medicine and education approaches to addressing mental and physical issues of importance to the U.S. military.

The U.S. Army Center for Health Promotion and Preventive Medicine (USACHHPM) maintains a web page regarding Spiritual Health, and the subtopics on this web page illustrate the military's priorities for the use of spirituality in solving mental health issues; these subtopics are "Post-Traumatic Stress Disorder (PTSD)," "Strong Bonds (Building Strong and Ready Families)," and "Suicidology."[39] To this list may be added sexual assault for sake of discussion due to its importance in command policies. First, up to 20 percent of service members have returned from GWOT

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[37]Department of the Army, Army Regulation 600-63, 19-20.

[38]Ibid.

[39]U.S. Army Center for Health Promotion and Preventive Medicine Webpage, "Religion and Spirituality," http://chppm-www.apgea.army.mil/dhpw/ Readiness/spirit.aspx (accessed October 17, 2008).

deployments with combat stress disorders; for this reason, military Chaplains are more and more required to recognize serious mental distress and potential suicide cases as they counsel service members during their transitions to and from combat.[40] Anecdotally, it appears that many more cases of PTSD could be going unreported due to fear among service members of career repercussions. Second, problems with family cohesion and readiness for deployments helped lead to a 78 percent higher divorce rate in 2005 than in 2003, and the ensuing emotional turmoil can cause service members added psychological stress and potentially life-endangering distraction while deployed.[41] There is evidence to suggest that spirituality or religion might help strengthen family bonds; a 1995 study of deployed service members and their families noted that "the absence of significant support groups (i.e., family, friends, and church) prior to and during deployment was associated with poor adjustment styles."[42] Third, the U.S. Army rate of suicide has been reported at about 20 per 100,000, which is lower than that of the U.S. populace with similar demographics (age, economic status, and others), but it has been climbing at a rate of less than a dozen more per year during GWOT.[43] Fourth, sexual assault victim

[40]Deborah Horan, "Army Now Leaning More on Chaplains," *Chicago Tribune*, August 12, 2008, http://ebird.afis.mil/ebfiles/e20080813621899.html (accessed August 13, 2008).

[41]PTSD Support Services Website, "Soldiers Divorce Rates Up," http://www.ptsdsupport.net/combatvets_divorcerate.html (accessed November 18, 2008).

[42]Diane Masullo, "Spirituality of Army Spouses During Deployment," *Tarleton Journal of Student Research*, 1 (2006): 11, http://www.tarleton.edu/~journal/volume_1_2006/masullodiane.pdf (accessed November 11, 2008).

[43]Deborah Horan, "Army Now Leaning More on Chaplains," *Chicago Tribune*, August 12, 2008, http://ebird.afis.mil/ebfiles/e20080813621899.html (accessed August 13, 2008).

intervention within the military requires, according to the Army Command Policy regulation, that all Chaplains be routinely trained on "mental/spiritual" health consequences, as well as "cultural/religious differences" as they pertain to physical health consequences of such assaults.[44] While these four issues are grouped here under the category of mental health, physical issues that are equally important to treat will often accompany each as well.

In addition to mental health issues, other physical concerns resulting from wartime operations also necessitate holistic health-care intervention. For example, amputations and other casualty surgeries resulting from direct combat fire and IEDs require lengthy recovery time and physical therapy for service members. Mental health concerns clearly relate to the "inner conflict" mentioned in the Army Health Promotion Regulation quote above, but spirituality has been shown in medical literature to facilitate physical development as well.

To verify these claims of the effects of spirituality or religion on health, one need only look at one of any number of reviews of medical literature on the topic.[45] One such review reports positive correlations between spiritual development and health found in the following areas: "lower blood pressure," "improved physical health," "healthier lifestyles and less risky behavior," "improved coping ability," "less depression," "faster

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[44]Army Regulation 600-20, *Army Command Policy,* 108.

[45]Peter C. Hill and Kenneth I. Pargament, "Advances in the Conceptualization and Measurement of Religion and Spirituality: Implications for Physical and Mental Health Research," *American Psychologist*, 58, no. 1 (January 2003): 64-74; Doug Oman and Carl E. Thoresen, "Do Religion and Spirituality Influence Health?," and Lis Miller and Brien S. Kelley, "Relationships or Religiosity and Spirituality with Mental Health and Psychopathology," in Raymond F. Paloutzian and Crystal L. Park, eds., *Handbook of the Psychology of Religion and Spirituality* (New York: The Guilford Press, 2005), 435-478.

healing," "lower levels of bereavement after the death of a loved one," and "a decrease in fear of death, higher school achievement."[46] The same review also reports that the lack of spirituality has been shown to correlate with "overeating, risky behavior, low self-esteem, and poor health." These findings make it apparent why "nearly two-thirds of American medical schools taught required or elective courses on religion, spirituality, and medicine in 2001."[47] The impressive amount of correlative data collected to date in these studies regarding the utility of spiritual development warrant further review by military leaders.

<div align="center">Objective 4: Operating Environment Preparedness for
Cultural and Religious Conflicts</div>

> Historically and currently, we all realize that religious differences have often been a cause or a pretext for war. Less well known is the fact that the actions of many religious persons and communities point in another direction. They demonstrate that religion can be a potent force in encouraging the peaceful resolution of conflict. [48]
>
> — U.S. President Jimmy Carter

On August 2, 1942 while onboard the *USS Augusta,* General George S. Patton, Jr., wrote, "Just finished reading the Koran--a good book and interesting."[49] Why would "Old Blood and Guts" Patton have been so interested in reading a foreign religious text only days before his "Operation Torch" landing in North Africa on August 8th? Though

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[46]William G. Huitt and Jennifer L. Robbins, "An Introduction to Spiritual Development," October 2003, Paper presented at the 11th Annual Conference: Applied Psychology in Education, Mental Health, and Business, Valdosta, GA, 6.

[47]Ibid., 7.

[48]Jimmy Carter, "Foreword," in *Religion, the Missing Dimension of Statecraft* (New York, NY: Oxford University Press, 1994), vii.

[49]General George S. Patton, *War as I Knew It* (New York: Houghton-Mifflin Company, 1995), 5.

his memoir does not explain, it was not likely for pleasure reading or idle curiosity, considering the timing. Whatever his reasons were for reading the Koran right before the start of his long World War II campaign stretch, Patton's action underlines the growing need of military leaders to develop both their personal spirituality and their religious cultural awareness.

Spiritual beliefs developed through or classified by religion are glossed over in leader development in the United States, largely because this subject is politically sensitive. Still, religion plays a strong role in daily lives of Americans; according to a speech by President-elect Barack Obama, "90 percent of us believe in God, 70 percent affiliate themselves with organized religion, 39 percent call themselves committed Christians, and substantially more people in America believe in angels than they do in evolution."[50] Religion plays an even larger social role in other cultures; for example, "religious leaders in an Iraqi or Afghan neighborhood often enjoy greater standing, and influence, than elected officials or officers in the local militia"--and therefore cannot be disregarded by military leaders.[51] Regardless of professed religion, our individual spiritual beliefs guide our actions, rituals, and interpretations of the strengths and weaknesses of others and ourselves. When those beliefs differ widely with others, conflicts may arise.

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[50]Barack Obama Senate Website, "Call to Renewal Keynote Address," June 28, 2006, http://obama.senate.gov/speech/060628-call_to_renewal/ (accessed November 5, 2008).

[51]Scott Canon, "Military Chaplains Serving as Peacemakers Among Muslims," *The Kansas City Star*, April 18, 2008, A6.

Political scientist Samuel Huntington has made this theory well known. He comments in his essay "The Clash of Civilizations?" that, as opposed to 18th century conflicts that pit monarchy vs. republics, 19th century wars among nationalistic states, and 20th century competitions over ideologies such as fascism, communism, and liberal democracy, future conflicts will arise in the "fault lines" between major civilizations.[52] Huntington names these major modern civilizations, "Western, Islamic, Confucian, Japanese, Hindu, Slavic-Orthodox, Latin American and possibly African."[53] His concept of civilizations involves large groups of people with ties stronger than those of political ideology or national identity, differentiated from each other instead by "history, language, culture, tradition and, most important, religion."[54]

Huntington's theory of future conflicts is not the only vision of the future considered in U.S. national strategy. For example, current Navy strategy cites religious extremism and ethnic nationalism, closely related to the civilization clash concept, as only two of several factors that will exacerbate future tensions, such as "weak or corrupt governments," "growing dissatisfaction among the disenfranchised," "changing demographics," and the "uneven and sometimes unwelcome advances of globalization."[55] Also, current Army research predicts the future reoccurrence of

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[52]Huntington, "The Clash of Civilizations," 89; and Ayaan Hirsi Ali and Samuel Huntington, "The Clash of Civilizations Revisited," *New Perspectives Quarterly* 24, no. 1 (Winter 2007), http://www.digital npq.org/archive/2007_winter/14_huntington.html (accessed November 5, 2008).

[53]Huntington, "The Clash of Civilizations," 90.

[54]Ibid., 91.

[55] "Navy Strategic Plan (POM-10), September 2007," quoted in "U.S. Navy Language Skills, Regional Expertise, and Cultural [LREC] Awareness Strategy,"

conflicts common throughout human history: "a never-ending struggle for wealth, knowledge, and power, motivated by ideology, religion, ethnicity, and virtually any other differences among peoples that can motivate a struggle characterizes the story of civilization."[56] Over the 15 years since Huntington's theory was published, though, it has been validated in many world events. Religious tensions have stood at the fore of conflicts in Chechnya (Sufi Islam) and the Balkans (Muslims, Orthodox, and Roman Catholicism).[57] Islamic jihadist conflicts characterize the current Global War on Terrorism (GWOT). Two current examples involving the ongoing religious tensions between the officially-atheist government of China (part of Huntington's Confucian civilization) and both its Muslim Uighur population in Xinjiang and its Buddhist population in Tibet reinforce his theory of conflicts in the "fault lines."[58] Based on this and other substantial evidence of Huntington's theory becoming a reality, military officers must understand religious and cultural differences around the world in order to be prepared to prevent and respond to future conflicts.

Largely for these reasons, military leaders have plotted a course for their organizations to increase understanding of other cultures. First, the 2008 "U.S. Navy Language Skills, Regional Expertise, and Cultural [LREC] Awareness Strategy" calls for

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(January 2008), 17, http://www.navy.mil/maritime/Signed_Navy_LREC%20Strat egy.pdf (accessed October 5, 2008).

[56]Department of the Army, TRADOC Pamphlet 525-3-7-01, 45.

[57]Sampson, "World Religions," 5.

[58]Edward Wong, "Wary of Islam, China Tightens a Vise of Rules," *The New York Times*, October 19, 2008, http://www.nytimes.com/2008/10/19/world/asia/ 19xinjiang.htm (accessed October 19, 2008).

"development and improvement of Navy's competencies in these critical capabilities . . .

[to] facilitate the quality of our foreign interactions and enable cooperative and

collaborative relationships" and is based on the lessons from Operations Iraqi Freedom

and Enduring Freedom that "communication and comprehension are enabled through

awareness of foreign cultures, regional expertise, and skill in foreign languages."[59]

Second, Army TRADOC claims:

> While retaining allegiance to a nation, tribe, ethnicity, religion, or similar group, people are increasingly examining their role as a citizen of the world. They receive exposure to different societies and cultures whose moral basis may differ from their own. People must cognitively understand these differences and adapt their behavior to compensate.[60]

Third, in addition to strategic documents, the military has established commands to

spearhead cultural education efforts such as the Joint Language University, the USMC

Center for Advanced Operational Culture Learning (CAOCL), and the Army TRADOC

Culture Center at the University of Military Intelligence. In the creation of these

institutions and the strategies that guide their missions, the military services have been

able to draw on hundreds of books, articles, and monographs from internal sources that

have tackled the issue of institutionalizing military cultural awareness training.[61] As

stated in the Cooperative Strategy for 21st Century Seapower, signed by uniformed

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[59]"U.S. Navy Language Skills, Regional Expertise, and Cultural [LREC] Awareness Strategy," (January 2008), 2, http://www.navy.mil/maritime/Signed_Navy_LREC%20Strategy.pdf (accessed October 5, 2008).

[60]Department of the Army, TRADOC Pamphlet 525-3-7-01, 31.

[61]For an extensive bibliography of U.S. military documents pertaining to cultural awareness, see Diana Simpson, "Cultural Awareness and the Military," Maxwell AFB, AL: Muir S. Fairchild Research Information Center, November 2007, http://www.au.af.mil/au/aul/bibs/culture.htm (accessed May 21, 2008).

leaders of the U.S. Navy, Marine Corps, and Coast Guard, "If we are to successfully

partner with the international community, we must improve regional and cultural

expertise."[62] While this statement regarding cultural expertise was driven by the trend to

operate in multinational coalitions, the impact of religious cultural differences on our

success in prosecuting the Global War on Terrorism (GWOT) and the stabilization and

reconstruction of Iraq highlights the need for military leader attunement to the religious

aspect of culture. As Colonel Steve Moon, director of plans and policy development for

the office of Chief of Chaplains of the Army, recently commented, "in this war [in Iraq],

religion is such a great part of things."[63]

The emphasis of the vast body of cultural awareness research has been on

utilizing it as actionable knowledge for the operational and tactical environments, a

capability sometimes referred to as "cultural competence," but very few articles or

publications have suggested using religious cultural awareness simultaneously to effect

mission success and to expand the leader's worldview and develop the spirit. One of

these suggestions has been made by the U.S. Institute of Peace; it reported that studies of

world religions have not only been able to "[contribute] to the process of reconciliation,"

"help 'rehumanize' the other," "cultivate mutual respect," and "empower those who want

to establish good relations among the country's religious communities," but they have

also helped seminarians "[learn] about the religious other and . . . [become] more secure

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[62]U.S. Navy Website, "A Cooperative Strategy for 21st Century Seapower," (2007), 17, http://www.navy.mil/maritime/MaritimeStrategy.pdf (accessed March 24, 2008).

[63]Canon, A6.

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in their own religious identities."[64] Even military proponents of spiritual development have tread softly in the area of studies of world religions; for example, though Dr. Don Snider of the U.S. Military Academy firmly holds that the military must "move beyond its 'we don't do that' approach to the character" and understand and respect that "the spirituality of its Soldiers and Leaders--their worldview that shapes character--can be informed by many sources, only one of which might, at the choice of the individual, be religion," nowhere in his essay does he suggest that awareness of world religion philosophies of character be given its due in character education programs.[65] The overall lack of discussion about the opportunity world religion awareness brings to spiritual development is unfortunate, because the *approach* to foreign cultures taken by military leaders is just as important as the knowledge gained through it. If leaders approach culture in a way focused solely on "what's in it for me?," or as a means to Machiavellian manipulation, resulting actions become morally questionable and the long-term benefits of empathy will not come to fruition.

The main counterpoint to the need for religious education to service members involves the belief that religion and government are incompatible and that religion should therefore be compartmentalized as a personal matter only. Statements such as U.S President Thomas Jefferson's regarding the personal nature of religion are still common in modern U.S. culture: "Religion is a subject on which I have ever been most

[64]United States Institute of Peace, "Teaching About the Religious Other," Special Report 143 (July 2005), 10, http://www.usip.org/pubs/specialreports/ sr143.pdf (accessed November 20, 2008).

[65]Don M. Snider, "Intrepidity…and Character Development Within the Army Profession," Strategic Studies Institute (January 2008), 3-4, http://www.strategicstudies institute.army.mil/pdffiles/PUB847.pdf (accessed November 20, 2008).

scrupulously reserved. I have considered it as a matter between every man and his Maker in which no other, and far less the public, had a right to intermeddle.[66] The reality of the growing importance of religious faith to the vast majority of Americans, and the halt or reverse of any "drift toward secularism," especially over the last several decades, is changing the political atmosphere to one in which religion is discussed openly by politicians.[67] President-elect Obama has described the dangers in avoiding the topic as preventing the public from "effectively addressing issues in moral terms," "[forfeiting] the imagery and terminology through which millions of American s understand both their personal morality and social justice," and "[leading] us to discount the role that values and culture play in some of our most urgent social problems."[68] His proposal for "tackling head-on the mutual suspicion that sometimes exists between religious America and secular America" has been presented as follows:

> Democracy demands that the religiously motivated translate their concerns into universal, rather than religion-specific, values. It requires that their proposals be subject to argument, and amenable to reason. I may be opposed to abortion for religious reasons, but if I seek to pass a law banning the practice, I cannot simply point to the teachings of my church or evoke God's will. I have to explain why abortion violates some principle that is accessible to people of all faiths, including those with no faith at all. . . . But in a pluralistic democracy, we have no choice. Politics depends on our ability to persuade each other of common aims based on a common reality. . . . The best we can do is act in accordance with those things that we all see, and that we all hear, be it common laws or basic reason.[69]

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[66]Thomas Jefferson, "Letter to Richard Rush," (1813), http://en.wikiquote.org/wiki/Thomas_Jefferson (accessed May 13, 2008).

[67]United States Institute of Peace, "Religion in World Affairs: Its Role in Conflict and Peace," Special Report 201 (February 2008), 2, http://www.usip.org/pubs/specialreports/sr201.pdf (accessed November 20, 2008).

[68]Barack Obama Senate Website, "Call to Renewal Keynote Address."

[69]Ibid.

Despite the skepticism, hesitancy for discussion, and legal controversies that have arisen

when religion is mentioned in military settings, the terms religion and spirituality are still

frequently referred to in military policies and studies, whether by themselves or including

religion as an element of culture. The need for development of the leader's spirit neither

necessitates, nor should tolerate, pressure to adopt the tenets of any specific major

religion. Discussions of religion nevertheless must be careful to portray and promote the

military's commitment to the basic tenet of inclusion and cultural respect; when senior

military leader sponsorship of or reference to specific religious beliefs, such as the

endorsement by several active duty Army generals of the Christian theologically based

book *Under Orders* without openly acknowledging its sectarian point of view, that

commitment may be called into question.[70]

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[70]William McCoy, *Under Orders: A Spiritual Handbook for Military Personnel* (Ozark, AL: ACW Press, 2005), back cover. An example of calling into question the military's commitment to religious freedom appears in Chris Rodda, "Petraeus Endorses 'Spiritual Handbook," Betrays 21% of Our Troops," *The Public Record,* August 15, 2008, http://www.pubrecord.org/religion.html (accessed August 19, 2008).

Objective 5: Operating Environment Preparedness for the
Effects of the "Strategic Corporal"

> The highly publicized reports of the Abu Ghraib prison abuse scandal energized
> the Iraqi insurgency and eroded vital domestic and coalition support. Most
> damaging was the negative reaction of ordinary Iraqis, a constituency whose
> backing is essential to strategic success. A 2004 poll found that 54% of them
> believed all Americans behave like those alleged to have taken part in the abuse.
> So adverse were the strategic consequences that it is no overstatement to say that
> Americans died--and will continue to die--as an indirect result of this disciplinary
> catastrophe. [71]
>
> — BG Charles J. Dunlap, Jr.

The war crimes committed by only a few soldiers at My Lai during the Vietnam

conflict and at Abu Ghraib prison during Operation Iraqi Freedom brought significant

discredit to U.S. policy and to the U.S. military. Just as damaging to international

relations and mission effectiveness as these major violations of human rights have been

isolated cases of cultural insensitivity in military operations; wrote Paul Wrigley from the

Navy War College in 1995, "the operational commander, who is ignorant of or discounts

the importance of religious belief, can incite his enemy, offend his allies, alienate his own

forces, and arouse public opinion."[72] Likewise, internal Department of Defense

organizational ethics violations in terms of sexual harassment, fraternization, acquisition

kickbacks, etc., have also had damaging effects on morale and service reputation. As

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[71]Charles J. Dunlap, Jr., BG, USAF, "The Joint Force Commander and Force Discipline," *U.S. Naval Institute Proceedings* (September 2005): 34-38, reprinted in US Army Command and General Staff College, A534 Syllabus/Book of Readings, Fort Leavenworth, KS: USACGSC (September 2008), L11-5-1.

[72]Paul R. Wrigley, "The Impact of Religious Belief in the Theater of Operations," Naval War College paper, June 16, 1995, introduction, quoted in Kenneth L. Sampson, "World Religions: A Resource for U.S. Army Chaplains and Chaplain Assistants" (Master of Theology Thesis, Princeton Theological Seminary, 1996), http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA309644&Location=U2& doc=GetTRDoc.pdf (accessed November 14, 2008).

noted by TRADOC, "military character and a professional ethic form the bond of trust between the Army and the Nation. This bond when broken or distorted can and has had catastrophic consequences to the Nation."[73] This individual impact is well articulated through the image of the "strategic corporal."

Marine Corps commandant General Charles C. Krulak has described the phenomenon in the current OE of every soldier, sailor, airman, and marine being in a position from where they can influence foreign opinion of the United States through their daily actions as the case of the "strategic corporal." He explains,

> The inescapable lesson of Somalia and of other recent operations . . . is that their outcome may hinge on decisions made . . . and by actions taken at the lowest level. . . . In many cases, the individual Marine will be the most conspicuous symbol of American foreign policy and will potentially influence not only the immediate tactical situation, but the operational and strategic levels as well. His actions, therefore, will directly impact the outcome of the larger operation; and he will become . . . the Strategic Corporal.[74]

In other words, based on this new level of influence, every service member must be prepared not only to make timely ethical decisions when deployed, but also to understand the strategic implications of their actions. This makes it all the more critical for military leaders to engage all service members in spiritual development and religious cultural awareness prior to deployment.

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[73]Department of the Army, TRADOC Pamphlet 525-3-7-01, 53.

[74]Charles C. Krulak, GEN, USMC, quoted in Charles J. Dunlap, Jr., BG, USAF, "The Joint Force Commander and Force Discipline," U.S. Naval Institute *Proceedings*, September 2005, 34-38, reprinted in US Army Command and General Staff College, A534 Syllabus/Book of Readings, Fort Leavenworth, KS: USACGSC (September 2008), L11-5-2.

Objective 6: Operating Environment Preparedness
for Peace and Stability Operations

> While religion is an important factor in conflict, often marking identity
> differences, motivating conflict, and justifying violence, religion is not usually the
> sole or primary cause of conflict. The reality is that religion becomes intertwined
> with a range of causal factors--economic, political, and social--that define, propel,
> and sustain conflict. Certainly, religious disagreements must be addressed
> alongside these economic, political, and social sources to build lasting
> reconciliation. Fortunately, many of the avenues to ameliorate religious violence
> lie within the religious realm itself.[75]
>
> — U.S. Institute of Peace

Much attention has been drawn within the Army this year to the doctrinal rise of

stability operations to the same level of importance as offense and defense in the new

Army Field Manual FM 3-0, *Operations*. This course-altering change both responds and

commits to a new U.S. military reality--that unconventional warfare such as

counterinsurgency operations and successful non-combat related operations are as

necessary to national security as "winning the big fight." This new reality makes cultural

and religious awareness all the more important to mission accomplishment. General

David Petraeus' recent Counterinsurgency Guidance for the current war in Iraq

recommends building relationships with local religious leaders, looking for sustainable

solutions, and living Army values.[76] At the same time, politic science scholars such as

Jonathan Fox and Shmuel Sandler have also acknowledged the importance of religion in

diplomacy: "No understanding of international relations can be complete without

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[75]United States Institute of Peace, "Religion in World Affairs: Its Role in Conflict and Peace," 3.

[76]David H. Petraeus, GEN, USA, "Multi-National Force-Iraq Commander's Counterinsurgency Guidance (21 June 2008)."

bringing religion into the discipline."[77] The reality of peace and stability operations

requires that service members comply with ethical standards and understand cultural and

religious differences, requirements that converge in the realm of the spirit.

The 2006 U.S. Army Combat Studies Institute manual, *Through the Lens of*

Cultural Awareness, describes many aspects of culture that a member of the U.S. armed

forces would encounter upon deployment to the Middle East. In addition to describing

general tenets of Islam for the cultural awareness of military readers, it also calls for

changes to Army doctrine and training regarding cultural awareness and specifically lists

requirements for religious awareness. This manual reviews 312 references to culture in

26 joint publications and 840 references in 21 Army field manuals; as the manual's

author notes, "in these documents, culture often includes common elements such as

beliefs, values, and religion. . . ."[78] The manual likewise notes that the Commanding

General of the Army Training and Doctrine Command (TRADOC) established a

requirement in 2005 for "'leaders who can understand and apply knowledge of cultures'

to facilitate the creation of agile and joint expeditionary capable forces."[79] This

TRADOC guidance required the following religion-related focus areas to be included in

Army training programs: "Religious composition," "Islam (history, tenets, major

branches, and the role of Islam in Arab politics)," "Arab/Islamic customs and social

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[77]Jonathan Fox and Shmuel Sandler, *Bringing Religion Into International Relations* (New York, NY: Palgrave Macmillan, 2004), 6.

[78]William D. Wunderle, LTC, U.S. Army, *Through the Lens of Cultural Awareness: A Primer for US Armed Forces Deploying to Arab and Middle Eastern Countries* (Fort Leavenworth, KS: Combat Studies Institute Press, 2006), 103-112.

[79]Ibid., 63.

norms (verbal/nonverbal communications, etiquette, and roles of gender in society)," and

"Governance and laws (secular, religious, and tribal)."[80] These TRADOC guidelines

provide a loose framework of elements that an effective spiritual development tool should

cover in order to meet Army cultural awareness training requirements.

Through the Lens of Cultural Awareness recommends changing the Army's

deliberative planning process to one that accounts for religious factors of the OE in the

Intelligence Preparation of the Battlefield (IPB) process; these factors include "Religious

Practices," "External cultural and religious influences," "Cultural and religious attitudes

toward warfare," "Level of religious tolerance," and "The significant historical, cultural,

and religious tensions."[81] Also, the author proposes a modification to the Military

Decision Making Process (MDMP) that "consider[s] culture and religion throughout the

CES [Commander's Estimate of the Situation] process."[82] His proposed considerations

relating to religion consist of the following: which religions are dominant, whether a

government is secular or religious, the relationship of religions within a society, the

"level of religious tolerance," religion's external influence, religious "no-go

areas/options, . . . targeting restrictions, . . . COG [Center of Gravity] impact, . . . impact

on operations, . . . [and] use as enemy force multiplier," the feasibility, acceptability, and

suitability of Courses of Action (COAs) from a religious perspective, and addressing

religion by Battlefield Operating System.[83] Because of their ease of integration into the

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[80]Ibid., 63-64.

[81]Ibid., 79.

[82]Ibid., 80.

[83]Ibid., 80.

existing CES and IPB processes, these factors should also be included for consideration and attunement in a spiritual development tool.

Closely related to stability operations are civil affairs operations, characterized by U.S. military personnel acting as advisors to foreign governments and militaries. These positions especially require familiarity with foreign cultures, values, and religions due to the high level of interaction with foreigners that they entail. British Captain T. E. Lawrence, the "Lawrence of Arabia" military advisor of World War I fame, noted in one of his "27 Articles" that religion is a frequent topic of conversation among Arabs. In order for military advisors embedded with Arab armies to succeed, he felt that they need to understand that among Bedu, "religion is as much a part of nature to them as is sleep or food."[84] This advice is just one example from a military officer proven successful from a historical perspective in his use of cultural and religious awareness in his performance of duties.

<u>Chapter Two Summary</u>

Though spiritual development may still be a controversial topic among the rank and file of the military, the topic has been summarily accepted and promoted by senior military leadership for the six reasons explained in this chapter. For instance, the U.S. Military Academy has established a domain of spiritual development as part of its Cadet Leader Development System (CDLS).[85] It has also made a text entitled *Forging the*

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[84]T. E. Lawrence, quoted in Wunderle, *Through the Lens of Cultural Awareness* (2006), 118-119.

[85]Don M. Snider, "Introduction," in *Forging the Warrior's Character*, edited by Don. M. Snider and Lloyd J. Matthews, Sisters, OR: Jericho, LLC (2007), 28-9.

Warrior's Character: Moral Precepts from the Cadet Prayer required reading for its cadets. The U.S. Marine Corps tasks marines with maintaining, "spiritual health and growth to nurture enduring values and acquire a source of strength required for success in battle and the ability to endure hardship."[86] The U.S. Navy charges its leaders with caring for the "safety, professional, personal, and spiritual well-being of our people."[87] The charge for spiritual development in the military is clearly neither a passing fad nor any one General's pet project.

While the requirement for spiritual development has been articulated for many years in manifold directives, how to accomplish this task still requires much investigation. The U.S. Army Training and Doctrine Command's (TRADOC) recently-issued pamphlet entitled *The U.S. Army Study of the Human Dimension in the Future, 2015-2024* specifically calls for the Army to "determine how to encourage and support development of the human spirit of Soldiers across the framework of self-reflection and awareness, individual responsibility for spiritual development, faith, and socio-cultural awareness." The following chapters will investigate a strategy by which a measure of World Religion Awareness and Personal Spirituality (WRAPS) Indicator may be developed in order to help service members in this quest for "spiritual development, faith, and socio-cultural awareness."[88]

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[86]U.S. Marine Corps University, "User's Guide to Marine Corps Values," http://navyrotc.berkeley.edu/Servicebriefs/briefs/core_values/user's%20g uide%20to%20marine%20corps%20values.pdf (accessed October 14, 2008).

[87]U.S. Navy Website, "Honor, Courage, Commitment," http://www.navy.mil/ navydata/navy_legacy_hr.asp?id=193 (accessed August 19, 2008).

[88]Department of the Army, TRADOC Pamphlet 525-3-7-01, 59.

CHAPTER 3

WAYS: COMPARATIVE RELIGION & PSYCHOLOGY

Perhaps due to the military's wariness of crossing the church and state "wall of separation," few tools have been made available to service members to aid their development in this realm. But because spiritual development is essential to the successful performance of the military, the military must provide resources accordingly. Deciding how to develop character in educational institutions is not easy, though, and is a problem faced both inside and outside the military; as Professor John Mearsheimer of the University of Chicago declared to a 1997 incoming freshmen class, "the University . . . makes little effort to provide you with moral guidance. . . . I would say the same thing, by the way, about all other major colleges and universities in this country."[89] Likewise, the UCLA study of "Spirituality in Higher Education" (reviewed later in this essay) was created based on the idea that "the relative amount of attention that colleges and universities devote to the 'exterior' and 'interior' aspects of students' development has gotten out of balance . . . we have increasingly come to neglect the student's inner development--the sphere of values and beliefs, emotional maturity, spirituality, and self-understanding."[90] These same concerns apply to the current training of military leaders.

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[89]John Mearsheimer, quoted in Don M. Snider, "Introduction," in *Forging the Warrior's Character*, edited by Don. M. Snider and Lloyd J. Matthews, Sisters, OR: Jericho, LLC (2007), 27.

[90]Alexander Astin and Helen Astin, Interview, *The Dallas Morning News*, November 29, 2003, Quoted in "The Spiritual Life of College Students—Executive Summary," http://www.spirituality.ucla.edu/spirituality/reports/FINAL_EXEC_SUMMARY.pdf (accessed May 7, 2008).

Before any self-directed or institutionally guided spiritual development can take place, service members must be given a tool or tools with which they can develop a vocabulary for speaking about spirituality and baseline the current status of their spiritual development. To create or select, it is first necessary to examine whether any existing theories lend themselves to such a tool. This chapter will introduce two fields of study that can offer service members a way to measure this spiritual development baseline. The first field is that of comparative religion studies, with specific emphasis on the tools and literature of the phenomenology of religion. The second field to be discussed is psychology, especially the specialties of developmental psychology and psychology of religion and spirituality. The theories discussed in these two fields of study offer distinctive yet complementary approaches to spiritual development.

<center>Way #1: The Comparative Religion Approach
to Spiritual Development</center>

> A great historian of religion devoted forty years of his life to determining what the world's religions have in common and came up with two things: "Belief in God--if there be a God," and "Life is worth living--sometimes." [91]
>
> <div align="right">—Huston Smith</div>

A directly religious approach to developing the spirit--one that emphasizes equitable, nonjudgmental exposure to the wisdom of the major world religions--can help service members in three ways. First, it acknowledges religion's role as "an important and powerful influence in American society" as well as in many cultures throughout the world, rather than dismissing it as an "untouchable" discussion topic.[92] Second, it assists

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[91]Huston Smith, *The Religions of Man* (New York, NY: Harper and Row, 1958), 311.

[92]Department of the Army, TRADOC Pamphlet 525-3-7-01, 56.

military commanders in performing their dual responsibilities of providing for spiritual development while protecting religious freedom by offering pluralistic education founded in respect. Third, it complements and broadens cultural awareness training, preparing service members for operations among populations from diverse religious backgrounds. In order for this approach to be acceptable from a civil rights perspective, though, it needs to be impartial, inclusive, and academic. The academic field of phenomenology of religion operates according to these principles.

The second benefit of the phenomenological approach to studying religion is its contribution to the development of sevicemembers' empathy. As notable Professor of Religion Ninian Smart explains,

> the phenomenology of religion, . . . since it deals with so tricky and complex an area as religion--one which is also fogged by prejudice, idealism, insecurity, inspirations, naiveté's, institutional pressures, ghastly rationalism, peculiar fideism, and so forth--has a great deal to contribute to other human enquiries in the attempt to reach an empathetic objectivity, or if you like a neutralist subjectivity.[93]

According to Mircea Eliade, an influential University of Chicago Professor of the History of Religions, twentieth century studies of religion have proceeded according to two primary methodologies; one focuses on the "structures" of religious phenomena, while the other is concerned with "historical context."[94] Of these two orientations, the first, referred to as the "phenomenology of religion," seeks to objectively compare the visible aspects of religions and their practitioners in order to understand their essences. While the

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[93]R. Ninian Smart, *The Phenomenon of Religion* (New York: Herder and Herder, 1973), 6.

[94]Mircea Eliade, *The Sacred and the Profane The Nature of Religion*, translated by Willard R. Trask (New York: Harper & Row, Publishers, 1959), 232.

1887 work of Pierre Daniel Chantepie de la Saussaye, the first person to use the term "phenomenology of religion," amounted to one of "mere cataloguing of facts," this field has developed through the works of other researchers to emphasize goals of recognizing and stating the researcher's cultural perspective, attempting to present and compare characteristics of religions objectively, and attempting to understand religions as experienced by their own practitioners.[95]

Phenomenological studies of religion by prominent scholars such as Gerardus van der Leeuw, W. Brede Kristensen, Mircea Eliade, and R. Ninian Smart compare and contrast religions by categorizing their "essences and manifestations" from a point of view that strives for objectivity. A review of these authors' major works was conducted to determine a foundation for the study and understanding of religions and a broadening of service members' worldviews, and to compare the major categories and subcategories into which each scholar compared and contrasted world religions (table 1).[96] The trait categories outlined by each writer were roughly arranged in the table below to emphasize parallels among them, though it must be noted that the categories often overlap each other and rearranging the theorists' categories disorganizes the order each used to

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[95]Christopher Partridge, "Phenomenology and the Study of Religion," in Christopher Partridge, ed., *Introduction to World Religions* (Minneapolis, MN: Fortress Press, 2005), 14-18.

[96]Information reflected in Table 1 was sourced from the following works: (1) Smart, *The Phenomenon of Religion,* 45; (2) Pierre Daniel Chantepie de la Saussaye, *Manual of the Science of Religion*, xi-xiii, http://www.questia.com/read/278627 48?title=Manual%20of%20the%20Science%20of%20Religion (accessed August 25, 2008; (3) Gerardus van der Leeuw, *Religion in Essence and Manifestation* (London: George Allen & Unwin Ltd., 1937), 15-18; (4) W. Brede Kristensen, *The Meaning of Religion: Lectures in the Phenomenology of Religion*, vii-ix, http://www.questia.com/ PM.qst?a=o&d=1214969 (accessed August 25, 2008); and (5) Mircea Eliade, *Patterns in Comparative Religion* (Cleveland: The World Publishing Company, 1963), vii-x.

develop their individual arguments. A suggested alignment of these categories to

elements of leadership in Army doctrine, though admittedly rough in its correspondence

to each category, is also introduced as a basis for further study and self-development.[97]

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[97]Army Leadership Requirements were sourced from U.S. Army, Combined Arms Doctrine Directorate, FM 6-22, *Army Leadership--Competent, Confident, and Agile* (Washington, DC: Headquarters Department of the Army, October 12, 2006), http://usacac.army.mil/cac2/Repository/Materials/fm6-22.pdf (accessed November 30, 2008), 2-4.

Table 1.   Common Traits of Religions According to Five Phenomenology of Religion Scholars

Army Leadership Requirements	Smart	Chantepie de la Saussaye	van der Leeuw	Kristensen	Eliade
BE-- Attribute: Character; Competency: Lead [Role assignment and acceptance]	Practical Manifestations: Experiential Dimension	Sacred Persons	The Subject of Religion: The Sacred Man	Anthropology	Other: Divine forms, man's relation with the sacred, rites, the soul and death, consecrated persons (priest, magician, king, initiate, etc.)
	Practical Manifestations: Social Dimension	Sacred Places, Religious Times, Religious Communities	The Subject of Religion: The Sacred Community; Forms: Founders, Religions	Concrete Objectifications (Sacred Places, Times, and Images); Anthropology: Life in Society	Local Hierophanies
KNOW-- Attribute: Intellectual Capacity; Competency: Develop [Role understanding]	Beliefs: Doctrinal Dimension	The Principal Forms of Religious Doctrines, The Dogmatic and Philosophical Forms of Religious Doctrine, The Sacred Writings	The World; The Subject of Religion: The Sacred Within the Man: The Soul	Anthropology: Man's Vital Principle, Soul, Similarity to and Difference from God, Man's Essence, The Course of the Individual's Life	Cosmic and Biological Hierophanies
	Beliefs: Mythological Dimension	Mythology; The Objects of Worship, Idolatry, Sacred Stones, Trees, and Animals, The Worship of Nature, The Worship of Men, The Gods,	The Object of Religion	Cosmology (Worship of Celestial Bodies, Earth Gods, Particular Gods, Animals…)	Myths and symbols
DO-- Attribute: Presence; Competency: Achieve [Role performance]	Beliefs: Ethical Dimension	The Relation of Religion to Morality and Art	Object and Subject in their Reciprocal Operation: Inward Action	Anthropology: Man's law of life	Man's relation with the sacred
	Practical Manifestations: Ritual Dimension	Magic and Divination, Sacrifice and Prayer, Other Religious Acts	Object and Subject in their Reciprocal Operation: Outward Action	Cultic Acts (Prayer, Oath, Curse, Ordeals, Ritual Purification, Sacraments, Sacrifice)	Rites, magic and religion

Next, in order to decide which approach to the study of world religions would be most applicable to military spiritual development, these common traits of religions were reviewed according to three criteria: simplicity, the scholar's discussion of the seven major world religions (discussed below), and suggestion of distinct areas of unity or disunity among religions. First, regarding simplicity, table 1 shows that Ninian Smart most simply represented the common traits of religions by dividing them into six overall dimensions within two main categories: the categories of Beliefs and Practical Manifestations. Under the category of Beliefs, Smart's three dimensions of religion are termed the Doctrinal, the Mythological, and the Ethical Dimensions. He defines Doctrinal beliefs as "those which say what the structure of this world and the other world is like-- the essence and nature of God, gods, spirits; the nature of nirvana; the impermanence of things, and so on." Mythological beliefs, instead, are "those which concern the moving histories of the transcendental entities, and others--the story of the origin of things; the history of the saviour; the unfolding of the future; the birth and death of evil; the encounters of gods and men." Ethical beliefs refer to "the moral and social beliefs of a tradition (or of a 'section' of a tradition)."[98] Within the category of Practical Manifestations, Smart names three more dimensions of religion: the Ritual, Experiential, and Social Dimensions. Rituals, by his definition, are "the activities of the people of a religious tradition . . . that is, prayers, worship, offerings, festivals, ascetic practices, etc." He further explains that the lack of our current idea of rituals may still qualify as falling into this Dimension:

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[98]Smart, *The Phenomenon of Religion,* 42-43.

> Even those groups with anti-ritualistic bias have rituals; for example, the Society of Friends continues a certain pattern of meetings. One can have rituals without being ritualistic: briefly, this means that less efficacy and importance is attached to recurrent forms of religious activity than to (say) inner experience, or good works, or right belief, etc.[99]

The term "Experience" refers more to a feeling of communion with a universal power than to the deliberate actions he refers to as Rituals, though he admits, Experience is "a slippery and loose one. . . . Some are dramatic and highly formative of religious history, such as the conversion of Paul, the call of Muhammad, the Enlightenment of the Buddha; others are 'humbler', more fragmentary, but nevertheless important for the feel and impact of faith and ritual." Finally, the Social Dimension is Smart's term for "people organized institutionally, where the institutions are wither specifically and separately devoted to the continuance and Expression of the tradition or where they are not differentiated but form part of the total fabric of a society. . . ."[100]

Second, only one of the aforementioned scholars did not cover all seven major world religions in his writings; Brede Kristensen's scholarship was instead focused primarily on comparisons of ancient Mediterranean religions with Christianity. Because there are countless religions and sects in the world today, the author recommends that the seven "major world religions" to focus military world religion awareness education and measurement be Christianity, Islam, Atheism, Hinduism, Chinese Traditional Religions (Confucianism, Taoism, and Ancestral Worship), Buddhism, and Judaism. The first six religions will be considered due to the fact that they have the greatest number of

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[99]Ibid.

[100]Ibid.

adherents in the world today.[101] Though Atheism is not generally considered an organized religion, it is included in the analysis as a means of considering the "non-religious" spiritual point of view which itself is important due to the fact that approximately 16 percent of the world's population define themselves as atheists.[102] Judaism is included in this list due to the recurring conflicts between Israel and its Islamic neighbors since the country's independence. This selection of religions to study is also supported an overview of their historical development. An overview of the history of major world religions reveals three primary geographic sources of religion and three primary groups of faiths which "curiously crystallized" simultaneously in a three-hundred-year span from 800 to 500 B.C. in these areas: Judaism, Christianity, and Islam in the Middle East (the Hebrew prophets developed their monotheistic faith during this period), Hinduism, Buddhism, and Jainism in India (the Buddha and the Jain Mahavira lived during this period, and the major Hindu Upanishads were written then as well), and Confucianism, Taoism, and Shinto, the "Sino-Japanese group," in China (Confucius lived during this period, and Lao-tse, legendary author of the Tao-Te-ching, may have been his contemporary).[103] Many other modern religions developed either as "syncretistic movements" as these religions came into contact with each other, such as Sikhism (combining elements of Hinduism and Islam), the Ramakrishna Mission and the Sri

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[101]Adherents.com website, "Major Religions of the World Ranked by Number of Adherents," http://www.adherents.com/Religions_By_Adherents.html (accessed March 9, 2008).

[102]Ibid.

[103]R. Ninian Smart, *The Religious Experiences of Mankind,* 2nd ed. (New York: Charles Scribner's Sons, 1976), 18-22.

Aurobindo Ashram (combining Eastern and Western religious and metaphysical elements), Baha'ism (arising from within Islam and combining elements of various religions), Zen Buddhism (combining Confucianism, Taoism, and Buddhism), and a Japanese syncretistic Buddhism (combining Buddhism and Shinto); other modern religions grew from "historical relationships" with existing religions, such as the Church of the Latter Day Saints, the Jehovah's Witnesses, and Christian Science.[104] Still other modern faith traditions are the result of religious beliefs that have been "adjusted to fit into local cultural beliefs;" in other words, religion doesn't always determine local culture, but often "cultural beliefs and practices influence the manifestation of religion."[105] Humanism and Marxism were largely born of the clash between science and literalist Christian interpretation of the Bible, especially as it pertained to evolution, and cultural changes born of the Industrial Revolution that destroyed previous social relationships.[106] Notwithstanding Kristensen's work, Christianity, Judaism, Islam, Confucianism, Hinduism, Buddhism, and Atheism were discussed in each of the other influential phenomenological treatises on religion reviewed.

Third, a sampling of distinct areas of potential unity and disunity were collected from the works of Smart and former MIT Professor of Philosophy Huston Smith and listed according to the dimensions and categories of study delineated by Smart (table 2). This list is in no way claimed to be comprehensive, but at the same time the areas are

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[104]Ibid., 18 and 23.

[105]Barak A. Salmoni and Paula Holmes-Eber, *Operational Culture for the Warfighter: Principles and Applications* (Quantico, VA: Marine Corps University Press, 2008), 193.

[106]Smart, *The Religious Experiences of Mankind,* 21.

unfiltered from the assertions of the authors reviewed. It should be noted that, in general,

scholars of the study of religion, as opposed to theologians, do not attempt to prove that

religions should be united or that one is more inherently correct than another; rather, they

attempt to understand other religions by acknowledging their own assumptions in order to

"stand in the other person's shoes."

		Unity or Disunity	Smart's Dimension
Table 2. Areas of Potential Unity or Disunity Among World Religions.			
Theorist	Area Of Potential Unity Or Disunity Among Religions	Unity or Disunity	Smart's Dimension
Smart[107]	Condemnation of lying, stealing, murdering, promise-breaking, adultery (with some differences in concepts)	Unity	Beliefs: Ethical
Smart	Differences in rituals: foods allowable for eating, consumption of alcohol, shaving beards, polygamy …	Disunity	Practical Manifestations: Ritual
Smart	Importance scale from a mystical, contemplative experience to a prophetically conscious, devotional union with a personal Being (from conviction to indifference to hostility)	Disunity	Practical Manifestations: Experiential
Smart	Recognition of a Supreme Being	Unity	Beliefs: Doctrinal
Smart	Centrality of mystical experience and the common doctrine of an Absolute with which the contemplative can gain identification	Unity	Practical Manifestations: Experiential
Smart	Concept of a Creator: from "personal Creator of the world who reveals himself in human history" to impersonal deity to no Creator	Disunity	Beliefs: Doctrinal
Smart	Immortality: from Imperishability of an eternal soul to eternal life granted by God to belief in reincarnation or rebirth	Disunity	Beliefs: Doctrinal
Smart	Zero to one to many incarnations of God	Disunity	Beliefs: Mythological
Peterson and Seligman[108]	24 strengths related to 6 categories of virtues found in all cultures: (1) wisdom and knowledge, (2) courage, (3) love and humanity, (4) justice, (5) temperance, and (6) spirituality and transcendence	Unity	Beliefs: Ethical
Smith[109]	Conviction that "…in the midst of all the religions of man there stands one so incomparably superior that significant religious truth is to be found in any of the others which is not present in equal or clearer form within this religion itself."	Disunity	Beliefs: Doctrinal
Smith	The Golden Rule	Unity	Beliefs: Ethical
Smith	"Man's self-centeredness as the source of his troubles" and religions' role as helping man in the conquest of self-centeredness	Unity	Beliefs: Doctrinal
Smith	Acknowledgment of "a universal Divine Ground from which man has sprung and in relation to which his true good is to be sought"	Unity	Beliefs: Doctrinal
Smith	This world: From constant to improvable	Disunity	Beliefs: Doctrinal
Smith	The Soul: no soul vs. eternal soul	Disunity	Beliefs: Doctrinal
Smith	God and history: From a God aloof from time and history to a God whose essence is manifested in historical acts	Disunity	Beliefs: Doctrinal
Smith	A God of love revealed himself to "his other children" as well, with these other revelations taking "different facets and different forms according to the difference in nature of individual souls and the differences in character of local traditions and civilizations."	Unity	Beliefs: Mythological

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[107]Ibid., 537-540.

[108]Huitt and Robbins, "An Introduction to Spiritual Development," 17.

[109]Smith, *The Religions of Man*, 310-312.

To complete the identification and analysis of commonalities and differences among major world religions which could lend themselves to a WRAPS Indicator and which would be useful for military leaders to be aware of for their own world religion awareness and for their personal spiritual development, the individual areas of potential unity or disunity could be compared side by side according to the positions of each of the seven major religions of interest in this thesis. Furthermore, one could compare concepts of spiritual development within each major world religion; this data could be sourced from the phenomenological discussions by each scholar of the Ethical Dimension of religion, as well as from works such as Psychologist Erik Erikson's *Adulthood*, a collection of essays from experts in several religions and cultures regarding how each society separately defines the concept of "adulthood."[110] These analyses were not performed as part of the current thesis due to time constraints. However, such comparisons could be used to suggest specific scales, or continuums of conviction or belief, that could be measured on an individual basis and in comparison with world religion traditions in a spiritual self-development tool.

One must note that this phenomenological approach to world religion awareness focuses on the "Great Tradition" or each religion, or the "formal, written canonic version of a religion," rather than the "Little Traditions," or the "daily practices of a religion" that vary widely according to region or community. Though the Marine Corps University emphasizes that marines must learn these Little Traditions prior to deployment because "local practice . . . ultimately has much more power to influence local peoples' behaviors

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[110]Erik H. Erikson, ed., *Adulthood* (New York: W. W. Norton and Company, Inc., 1978).

and beliefs," the focus of this thesis is on combining spiritual self-development with religious cultural awareness, and doing so necessitates approaching religions in their broadest natures to understand and assimilate the wisdom inherent to each.[111] Also, this approach to understanding world religions from the standpoint of what adherents "ought" to do is one that is only recently possible:

> Only in the last hundred years has the patient work of many scholars made available the sacred writings of the world. Now most of the chief texts have been translated and edited. Thus only recently has it become possible for a genuine dialogue between religions to take place. . . . We must not underestimate the dramatic change that has come over the religious scene in the last sixty years and more: now for the first time in human history it is possible for members of the various religions, East or West, to speak to one another in an informed and sympathetic manner. . . . It is surely a cause for rejoicing that now at last men of different faiths have the opportunity for mutual comprehension. Ignorance was never a virtue.[112]

Several drawbacks apply to the application of the methods of phenomenology of religion to military education and training. According to Professor of Religion Gavin Flood, "religious studies [involve] . . . a subject area of great cultural and personal significance that needs to be located centrally in contemporary debates about meaning, ethics, globalization, capital and power."[113] One possible reason for minimal interplay between these fields of study may have been defined by Flood's call to students of religion to move beyond the limitations and assumptions of phenomenology. Phenomenology, he explains, has been the defining approach to comparative religion during the twentieth century but was based on the Enlightenment "philosophy of

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[111]Salmoni and Holmes-Eber, *Operational Culture for the Warfighter*, 194-195.

[112]Smart, *The Religious Experiences of Mankind,* 22-23.

[113]Gavin Flood, *Beyond Phenomenology Rethinking the Study of Religion* (New York: Cassell, 1999), 235.

consciousness" and acceptance of universals. Still today, university textbooks on the

study of religion generally disregard critical discussions of assumptions and perspectives

and rather assume among world religions a "common essence variously manifested."[114]

Flood argues that while the use of phenomenology was expected to lead to "objective,

unbiased, empathetic understanding of religions that moved away from the traditional

Christian attitude to other religions either as wrong, or as pale reflections of its truth," its

inherent assumption of a common essence runs counter to modern academic discourse in

other fields of study, and its Husserlian philosophy of consciousness idea of an objective

observer disregards the influence of history, culture, and language on both the observer

and on the observed, inadvertently hiding that fact behind a cloak of "objectivist

science."[115] Flood states that religions should not be studied apart from their historical,

political, cultural, linguistic, and social contexts, and that because religious studies can

never be unbiased, all studies should involve a rigorous metatheoretical discourse that

identifies assumptions and commenting critically on them.

Summary of Way #1

Based on this analysis of phenomenological studies of religion, a useful measure

of world religion awareness could be structured in three ways. One, it could ask questions

regarding a service member's knowledge of world religions by asking questions about

each according to Smart's six dimensions of religion: the Doctrinal, Mythological,

Ethical, Ritual, Experiential, and Social Dimensions. Two, a measure of world religion

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[114]Ibid., 6.

[115]Ibid., 8-9.

awareness could ask an individual to identify traits specific to their own religious or atheist worldview, both in terms of their beliefs and their "practical manifestations," or compare the individual's personal convictions toward the identified potential unity or disunity among world religions, and offer respondents data upon completion of the test that compares their responses to those of adherents to other religions as interpreted and catalogued by Phenomenologists of Religion. Three, as recommended by the Marine Corps University, a measure should recognize the different operational impacts of "Great Traditions" and "Little Traditions," whether by simply discussing the differences as part of the measure, or possibly by offering data upon completion that demonstrates those differences as an example. Four, as Flood recommends, any measure of world religion awareness should rigorously identify and specify the cultural assumptions from which it was created and the goals it pursues in creation of the measure. Any or all of these methods would make up the world religion awareness portion of a spiritual development educational tool. The next section reviews theories of religious and spiritual development from the perspective of the psychologist.

<u>Way #2: The Psychology Approach to Spiritual Development</u>

psychology. 1653, 'study of the soul'. . . from Gk. [Greek] *psykhe*- 'breath, spirit, soul' . . . + *logia* 'study of.' [116]

While the Army acknowledges the importance of religion to many of its service members, it also offers, "all things of the spirit do not necessarily need to be

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[116]Online Etymology Dictionary Website, "Psychology," http://www.etymonline. com/index.php?term=psychology (accessed November 4, 2008).

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religious."[117] Approaching spiritual development from a position that excludes discussion of individual world religions, but includes the input of their adherents, then, is also an option. In this case, development of the service member's spirit requires "self-reflection and self-awareness, and individual assumption of responsibility for developing a broad concept of a meaningful life, faith, and social awareness."[118] The goal of such efforts is to refine the leader's worldview. This approach brings with it its own pros and cons, though. It neglects the importance of open religious discussion to Americans and to people of other cultures. As the previous section introduced a directly religious approach to measuring spiritual development, this section will discuss this indirectly religious approach, through culturally sensitive psychology. Four theories will be discussed due to their attempts to establish intercultural validity and the wide appeal: Kohlberg's thory of moral stages of development, Fowler's theory of stages of faith development, Seligman's theory of universal character traits and virtues, and Wolman's concept of Spiritual Intelligence.

Moral and Faith Stages of Development

Moral and spiritual developmental psychology theories were reviewed in order to identify stages with which military leaders can identify through use of a spirituality measurement tool. While the works of Jean Piaget, Lawrence Kohlberg, and Erik Erikson have been among the most influential in the field of developmental psychology, the theories of Lawrence Kohlberg in the area of moral development are most applicable to

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[117]Department of the Army, TRADOC Pamphlet 525-3-7-01, 56.

[118]Ibid.

this thesis topic. Additionally, the work of James Fowler in the area of faith development

integrates the theories of Piaget, Kohlberg, and Erikson in a comprehensive theory

directly applicable to the topic of spiritual development in the military. Therefore, the

following paragraphs review the major points of both Kohlberg's and Fowler's theories

in a rather simplified manner, but one necessary to the development of a military strategy

for selection or creation of a spiritual development tool.

<div align="center">Kohlberg's Stages of Moral Development</div>

Kohlberg's theory of stages of moral development developed as a result of a

rigorous philosophical basis and empirical evidence suggesting its legitimacy. His theory

is comprised of three levels of moral development--the preconventional, conventional,

and postconventional principled levels--and two stages within each level for a total of six

stages, shown below in table 3.[119] The defining principles for each level and stage are

well summarized in this dissertation passage by Lieutenant Colonel Michael Turner of

West Point:

> The preconventional level, the lowest level in Kohlberg's theory, is characterized
> by behavior motivated by anticipation of pleasure or pain. Consisting of two
> stages, stage one is aptly called "Punishment and Obedience," where the
> immediate physical consequences of an action determine its goodness or badness.
> This is an egocentric sociomoral perspective. His level ends with stage two,
> labeled "Instrumental Exchange." One's perspective in this stage is "You scratch
> my back, I'll scratch yours." Right action consists of what instrumentally gratifies
> one's own needs. At the conventional level, which is the next level, acceptance of
> the rules and standards of one's group occurs. Individuals at stage three
> (Interpersonal Conformity) exhibit a marked awareness of group membership and
> the value of friendship. One will act to gain the approval of others, and what is
> right consists of conformity to the behavioral expectations of one's peers. In stage
> four, named "Law and Order," conduct is regulated by societal rules, laws, and

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[119]James W. Fowler, *Stages of Faith: The Psychology of Human Development and the Quest for Meaning* (San Francisco: Harper and Row, Publishers, 1981), 52.

legitimate authority figures. The need to maintain the social order influences one's actions. At the postconventional level, which is the final and most sophisticated level, one identifies with the general moral principles that motivate him or her. The laws, rules, and expectations of society are subservient to moral principles. . . . An individual faced with a dilemma at this level would most likely make appeals to basic fairness and equality over the need to maintain stability and order within society. For an individual in stage five (Social-Contract Orientation), laws are acceptable only if they do not clash with one's moral beliefs. Stage six (Universal Ethical Principles) is the highest stage in Kohlberg's moral development theory, and virtually no one functions consistently at this stage. An individual at this stage uses the self-prescribed ethical principles of his own conscience to determine right and wrong. . . .[120]

These stages were theorized following interviews Kohlberg conducted during which eh would ask his participants to make judgments regarding several moral dilemmas and to describe the reasons for their judgments.

Table 3. Kohlberg's Stages of Moral Development	
Level	Stage
Preconventional Level	1. Heteronomous Morality
	2. Instrumental Exchange
Conventional Level	3. Mutual Interpersonal Relations
	4. Social System and Conscience
Postconventional Level	5. Social Contract, Individual Rights
	6. Universal Ethical Principles

Kohlberg's theory has been the subject of intense study and debate for decades, but is still widely regarded as the standard for conceptualizing moral development. His theory assumes that universal morality exists as opposed to theories of the cultural relativism of morality and that "justice is primary" in decision-making in moral

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[120]Michael Turner, "The Development and Testing of an Army Leader Intermediate Ethical Concepts Measure" (Ph.D. diss., University of Alabama, 2008), 12-13.

dilemmas.[121] To demonstrate the universal applicability of his theory, Kohlberg cited

studies in Turkey and Israel that yielded similar results to his U.S. population studies.[122]

These assumptions and findings are not directly opposed to the military objectives

discussed in chapter 2 for world religion awareness and personal spiritual development,

as they would in fact support the service member's ability to "walk the high road" and be

able to defend reasoned, universally-accepted actions on the world stage. On the other

hand, the concept of stages does stand in opposition to the MBTI's non-judgmental

approach to personality assessment. For this reason, any scale that attempts to assess a

person's stage of moral development must consider how to guard against test-takers

choosing socially desirable answers as opposed to honest responses.

Fowler's Stages of Faith Development

James Fowler, Emory University Theology Professor Emeritus, interprets

Kohlberg's work in light of spiritual development in his book entitled *Stages of Faith*.

Fowler proposes six stages of faith development that correlate to Kohlberg's moral,

Piaget's cognitive, and Erikson's psychosocial development stages; see table 4 for a list

of Fowler's stages.[123] A summary of these stages by psychologist Randie L. Timpe

follows:

> [Fowler] proposed that the most primitive style was the *projective-intuitive faith*
> of a little child. In the second stage, *mythical-literal faith*, the person accepts
> uncritically and literally the traditional faith stories. In the third stage, *synthetic-*

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[121]Lawrence Kohlberg, Charles Levine, and Alexandra Hewer, *Moral Stages: A Current Formulation and a Response to Critics* (New York: Karger, 1983), 66-67.

[122]Ibid., 94

[123]Fowler, *Stages of Faith*, 113.

conventional faith, the individual aligns more explicitly with group religiosity and lives a more complex story. The fourth stage, *individuative-reflective*, employs a more abstract and individually reasoned universal form of faith. Individuals exhibiting the fifth stage, the *conjunctive* stage, recognize the symbolic nature of truth. Only a few individuals achieve *universalizing faith* in which motivation and vision so focus on justice and the needs of others that the self is decentered.[124]

Fowler defined these stages based upon the results of 359 interviews he and his colleagues conducted from 1972 to 1981.

Table 4. Fowler's Faith Stages
0. Undifferentiated Faith
1. Intuitive-Projective Faith
2. Mythic-Literal Faith
3. Synthetic-Conventional Faith
4. Individuative-Reflective Faith
5. Conjunctive Faith
6. Universalizing Faith

The way in which Fowler defines faith makes it entirely appropriate for consideration by service members in their spiritual self-development for three reasons. First, he presents "faith" as a concept that is both culturally sensitive and fundamental to character development by defining it as "a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose," independent of religion in its "content or context."[125] Second, he draws as clear a distinction between theology and faith as that drawn by religious phenomenologists between theology and

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[124]Randie L. Timpe, "Faith Development Scale," in Peter C. Hill and Ralph W. Hood, *Measures of Religiosity* (Birmingham, AL: Religious Education Press, 1999), 168.

[125]Fowler, *Stages of Faith*, 4.

phenomenology, thereby underlining his intentional pursuit of objectivity and

applicability to persons of all religious traditions in the formulation of his theory:

> The stage theory is not a theology. In itself its highly formal stage descriptions have no religious richness or sufficiency to offer. Apart from the stories, the images of power and the centers of value that particular faith traditions can offer the faith stages are mere scaffolding. What these stages do offer, however, is this: they provide formally normative criteria for determining how adequate, responsible, and free of idolatrous distortions our ways of appropriating and living from our particular traditions of faith actually are.[126]

Third, Fowler demonstrates his consideration of the perspectives of adherents to major

world religions by building his definition of faith upon that of Harvard comparative

religion scholar William Cantwell Smith.[127] Despite the appropriateness of Fowler's

concept of faith to the service member's spirit, Fowler's overall theory has limited

immediate usefulness for military application as a self-development tool for several

reasons.

Four elements of the faith development theory in particular restrict its immediate

usefulness for military self-development purposes. First, the interview technique he

employed in the development of his theory required approximately 2.5 hours of time to

be devoted by trained interviewers to each subject; this interview method would be

resource intensive for the military to employ and impractical for self-development. An

alternative to the interview method, called the "Faith Development Scale," was created

by other psychologists to operationalize Fowler's theory in a simpler quantifiable format;

it will be reviewed later in this thesis. Second, though the interview subjects accounted

for by Fowler's research were of a wide range of ages (from 3.5 to 84) and were evenly

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[126]Ibid., 293.

[127]Ibid., 9.

represented in gender, race and religious preferences were not represented in percentages

comparable to U.S. military service populations; Fowler's subjects were predominantly

whites (97.8 percent) and less than 3.6 percent were Orthodox Christians or adherents to

any religion other than Christianity or Judaism.[128] Third, Fowler acknowledges in *Stages*

of Faith that he and his colleagues, as of publication of the book, "have not yet conducted

significant cross-cultural interview research;" instead, subjects were U.S. or Canadian

citizens residing in Boston, Chicago, Atlanta, and Toronto.[129] Fourth, Fowler also

acknowledges that his research findings are presented "to provoke thought and

comment," but "not to confirm or refute" his theory.[130] For these reasons, further

research should be conducted to better assess the validity of Fowler's theory when

applied to persons of diverse racial, religious, and cultural backgrounds before suggesting

that his conclusions are applicable and comparable for service members.

<div align="center">

Differences Among Value Systems Applicable
to the Service Member

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While measuring moral or faith development, as defined by Kohlberg and Fowler,

can offer a service member a construct by which they can envision and work towards

higher levels of development, defining the service member's values, character traits, and

spiritual essence can offer them a lexicon for discussing and understanding the "self" and

the "other." It is this type of nonjudgmental definition that has helped make the MBTI as

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[128]Ibid., 315-317.

[129]Ibid., 315.

[130]Ibid., 323.

popular and useful as it is. The following paragraphs further discuss the measurement of values, character traits, and aspects of spiritual intelligence.

First, understanding value differences among cultures is one of the primary requisite steps to expanding a person's worldview, especially necessary if one considers the standpoint that our values underlie our attitudes and actions. Many questions arise when differences in values are distinguished among populations. Do primary values differ throughout the world, or are there universal values for all of mankind? Some studies suggest that values differ significantly among countries according to cultural dimensions. Geert Hofstede's cultural study for IBM claims that cultural differences can be evaluated along indices involving Power Distance, Individualism, Masculinity, and Uncertainty Avoidance.[131] The World Value Survey's ongoing studies suggest significant value differences among nations and civilizations along "secular/rational" and "survival/self-expression" lines.[132] Conversely, other theorists claim that universal values do exist. Former U.N. Secretary General Kofi Annan has argued that the virtues of "peace, freedom, social progress, equal rights, and human dignity" have been agreed to throughout the world and expressed in both the United Nations Charter and Universal Declaration of Human Rights.[133] Lawrence Kohlberg also reasoned that universal values

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[131]Geert Hofstede, "The Cultural Relativity of Organizational Practices and Theories," *Journal of International Business Studies (pre-1986)* (Fall 1983): 14, 000002, ABI/INFORM Global, 75.

[132]Ronald Inglehart, "Inglehart-Welzel Cultural Map of the World," on the World Values Survey website, http://www.worldvaluessurvey.com/ (accessed November 18, 2008).

[133]Kofi Annan, "Do We Still Have Universal Values?," Lecture at Tubingen University, Germany, December 12, 2003, 2. http://www.paep.ca/en/CIYL/

exist, with "justice as primary in defining the moral domain" and reversibility as the "ultimate criterion of justice;" this determination led him to recognize expressions of reversibility as demonstrative of the highest level of moral development in his stage theory.[134] It may be argued that the first two conclusions are more empirically proven through analysis of the opinions of vast populations, but their research began with the intention of identifying and naming differences. Similarly, it could be maintained that the latter opinions suggesting universality are more philosophically based and that these authors intended to identify commonalities. Perhaps the only conclusion that can be made from this analysis is, in the words of author Elbert Hubbard, "we find what we expect to find, and we receive what we ask for."[135]

While value differences can pervade cultures from a number of sources, institutions can also articulate vales that they wish to encourage and reward. Each of the military services has in fact developed its own sets of "core values:" Honor, Courage, and Commitment in the Navy and Marine Corps, Integrity, Service Before Self, and Excellence in the Air Force, and Loyalty, Duty, Respect, Selfless Service, Honor, Integrity, and Personal Courage (LDRSHIP) in the Army.[136] Beyond these simple

2006/doc/Global%20Ethics%20-%20Do%20We%20Still%20Have%20Universal%20Values%20-%20Kofi%20A.%20Annan.pdf (accessed November 18, 2008).

[134]Kohlberg et al., 72, 91, and 95.

[135]Elbert Hubbard, quoted at QuotationsBook Website, "Hubbard, Elbert," http://quotationsbook.com/author/3607 (accessed November 18, 2008).

[136]U.S. Navy Website, "Honor, Courage, Commitment," http://www.navy.mil/navydata/navy_legacy_hr.asp?id=193 (accessed August 19, 2008); U.S. Marine Corps University, "User's Guide to Marine Corps Values," http://navyrotc.berkeley.edu/Servicebriefs/briefs/core_values/user's%20guide%20to%20marine%20corps%20values.pdf (accessed October 14, 2008); U.S. Air Force Academy Website, "United States Air

statements, though, multiple documents can set forth multiple sets of values even within a single service--consider the fact that service members must also live up to the values expressed in the Warrior Ethos, the Navy Ethos, the Noncommissioned Officer (NCO) Creed, the Soldier's and Sailor's Creeds, and the oath of enlistment or oath of office.[137] Whether this multitude of values truly differs in substance is another question, though, and will not be addressed in this study. To further complicate the matter of defining military values, though this issue also will not be addressed in this study, one must also consider whether value systems necessarily differ among branches within each service (e.g. infantry, artillery, armor, and others).

In any case, the fact that each of the institutions above name values in a different way means that communicating about values among groups both internal and external to the military can still be cumbersome and misleading. Settling on the naming conventions of a common set of values and prioritizing those values according to institutional needs would improve communication, awareness, and understanding and facilitate focused interventions. Psychologists Christopher Peterson and Martin E. P. Seligman have made great inroads into creating such a universally accepted list with their handbook for the classification of "character strengths and virtues."

Force Core Values," http://www.usafa.af.mil/core-value/index.html (accessed August 19, 2008); and GoArmy.com Website, "Living the Army Values," http://www.goarmy.com/ life/living_the_army_values.jsp (accessed August 19, 2008).

[137]Department of the Army, TRADOC Pamphlet 525-3-7-01, 18-19. The text of the new Navy Ethos is available in Dan Meaney, "Top Naval Officer in Europe Explains the Importance of Navy Ethos," 11/7/2008 story number NNS081107-27, Navy.mil Website, http://www.navy.mil/search/display.asp?story_id=40795 (accessed November 9, 2008).

<center>Peterson and Seligman's Character Strengths and Virtues</center>

As an alternative to studying values that may be proscribed for personal development, Psychologists Christopher Peterson and Martin E. P. Seligman turned their attention to universal *character strengths* and *virtues*--traits by which a person's character may be identified. In their book by the same name, Peterson and Seligman present 24 strengths of character sorted into six categories of virtues that they have culled from a very wide range of sources, including both psychological studies and major world religious traditions.

To come up with this list, Peterson and Seligman scoured academic literature from fields such as education, psychology, and sociology, consulted Gallup polls, and considered the views of scholars, important persons in history, and purveyors of pop culture, all in an attempt to "leave no stone unturned in identifying candidate strengths for the classification."[138] Once an initial list had been produced, character traits were only retained if they satisfied the majority of ten criteria, paraphrased below:

1. they fulfill criteria for a good life

2. they are valued for their own sake

3. their display does not immediately cause negative effects to others

4. they can not be phrased as the opposite of another positive trait

5. they can be measured due to the ability to evidence them in a broad number of situations

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[138]Christopher Peterson and Martin E. P. Seligman, *Character Strengths and Virtues: A Handbook and Classification* (New York: Oxford University Press, Inc., 2004), 15, http://books.google.com/books?hl=en&lr=&id=QqPiF1C7cy4C&oi=fnd&pg=PR13&dq=%22signature+strengths%22+seligman&ots=oXy7A4Jdwb&sig=V3HmM2ARq0oazSHDse6kGVqsMfw#PPA29,M1 (accessed November 12, 2008).

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6. they are distinguishable from other positive traits

7. they are reinforced by cultural icons

8. they could be possessed by some "character prodigies"

9. they could be completely absent from some people

10. they are reinforced by societal rituals.[139]

Finally, the 24 character traits that remained on their list were divided into six groupings

of related virtues that they identified as universal in nature through a careful review of

texts from major world religions and philosophical viewpoints. The philosophies they

focused on were those delineated by Ninian Smart: "Confucianism and Taoism in China,

Buddhism and Hinduism in South Asia, and ancient Greece, Judeo-Christianity, and

Islam in the West."[140] Though this thesis will not discuss in depth the findings of their

reviews of major religious texts, the discussion of their research in this area in *Character*

Strengths and Virtues offers an exceptional basis for the combination of world religion

awareness studies and personal spiritual development.

The result of their research was the identification of six universal virtues--wisdom

and knowledge, courage, humanity, justice, temperance, and transcendence--that

comprise 24 character strengths. The psychologists admit that simplifying the naming

function for each trait may cloud the depth that each trait entails. Also, classifying related

virtues sometimes forces a trait into one category when it could appropriately fit into

another as well.[141] Nevertheless, their classification offers a reasoned, culturally

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[139]Ibid., 17-27.

[140]Ibid., 34.

[141]Ibid., 16 and 31.

sensitive, and exhaustively researched theory of what makes up "character." Table 5

below lists all of the strengths they identified according to these six categories.[142]

Table 5. Peterson's and Seligman's Character Strengths and Virtues	
Virtue	Character Strengths
Wisdom and Knowledge	Creativity (originality, ingenuity)
	Curiosity (interest, novelty-seeking, openness to experience)
	Open-mindedness (judgment, critical thinking)
	Love of learning
	Perspective (wisdom)
Courage	Bravery (valor)
	Persistence (perseverance, industriousness)
	Integrity (authenticity, honesty)
	Vitality (zest, enthusiasm, vigor, energy)
Humanity	Love
	Kindness
	Social intelligence (emotional intelligence, personal intelligence)
Justice	Citizenship (social responsibility, loyalty, teamwork)
	Fairness
	Leadership
Temperance	Forgiveness and mercy
	Humility / Modesty
	Prudence
	Self-regulation (self-control)
Transcendence	Appreciation of beauty and excellence (awe, wonder, elevation)
	Gratitude
	Hope (optimism, future-mindedness, future orientation)
	Humor (playfulness)
	Spirituality (religiousness, faith, purpose)

Peterson's and Seligman's naming conventions could be adopted by the military

as the means to communicate the services' core values in accordance with universal

standards for character. If the military chose to do so, this and other research in these

psychologists' field of "positive psychology" could offer leaders specific tested

intervention methods for fostering the growth of such traits. One military study has

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[142]Ibid., 29-30.

already compared a selection of Army core values and doctrinal leadership attributes to

these Peterson's and Seligman's terms; Table 6 expands on the findings of that study.[143]

Character Strengths	Army Values	Navy & Marine Corps Core Values	Air Force Core Values
Creativity (originality, ingenuity)			
Curiosity (interest, novelty-seeking, openness to experience)			
Open-mindedness (judgment, critical thinking)			
Love of learning			
Perspective (wisdom)			
Bravery (valor)	Personal Courage	Courage	
Persistence (perseverance, industriousness)	Duty	Commitment	Excellence
Integrity (authenticity, honesty)	Honor, Integrity	Honor	Integrity
Vitality (zest, enthusiasm, vigor, energy)			Excellence
Love			
Kindness			
Social intelligence (emotional intelligence, personal intelligence)			
Citizenship (social responsibility, loyalty, teamwork)	Loyalty, Duty, Selfless Service	Commitment	Service Before Self
Fairness	Respect		
Leadership	Personal Courage	Courage	
Forgiveness and mercy			
Humility / Modesty			
Prudence			
Self-regulation (self-control)			Service Before Self
Appreciation of beauty and excellence (awe, wonder, elevation)			
Gratitude			
Hope (optimism, future-mindedness, future orientation)			
Humor (playfulness)			
Spirituality (religiousness, faith, purpose)			

Table 6.   Military Service Core Values Aligned to Character Strengths

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[143]Michael D. Matthews, Jarle Eid, Dennis Kelly, Jennifer K. S. Bailey, and Christopher Peterson, "Character Strengths and Virtues: An International Comparison," *Military Psychology*, no. 18 (Suppl.) (2006): S58–S59.

Wolman's Spiritual Intelligence

Before spirituality can be measured, it must be defined for the individual in an objective manner. Just as the MBTI has offered service members a language with which they may talk about inherent personality differences important to self-awareness and targeted leadership techniques, former Harvard Medical School psychologist Richard Wolman claims that the concept of "spiritual intelligence" described through the seven factors of the PsychoMatrix Spirituality Inventory (PSI) establish a "language with which to approach people and learn about their spiritual thoughts, feelings, practices, and experiences."[144] While the concept of spiritual intelligence has been promoted by a number of researchers in different manners, this thesis will focus on Wolman's definition only.

Wolman's theory of "spiritual intelligence," developed in his book, *Thinking With Your Soul*, involves seven factors he determined by conducting statistical factor analysis on the responses of 714 people to 80 statements in a pilot study of his PsychoMatrix Spirituality Inventory (PSI), which will be discussed in the following chapter. The questions his study was designed to answer were along the lines of the following:

> What defines a personal connection to the sacred? What thoughts, ideas, and practices shape spiritual experience? Are there commonalities in how individuals experience this phenomenon? Do certain types of personalities experience the ineffable in similar ways? How does the spiritual experience affect our personal and professional relationships? What role does spirit play in the work we do? Are there evolutionary forces that drive and direct our search for the meaningful and the good? Is there an underlying neuropsychological and neurophysiological structure or spiritual experience?[145]

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[144]Richard N. Wolman, *Thinking With Your Soul: Spiritual Intelligence and Why It Matters* (New York: Random House, Inc., 2001), 252.

[145]Ibid., 121-122.

He generated the items in his test describing spiritual behavior and experience after consultations with "family, friends, clergy, other psychologists, academics, writers, musicians, and poets," after focus groups with students and staff regarding publications in the area of "mind/body studies," and based on Wolman's personal experiences as a psychotherapist.[146] Wolman believed it important to distinguish spirituality from psychopathology, i.e. ensuring that reports of spiritual phenomenon were not mental tricks of the mind.[147] He focused on questions of "actual experience and behavior" that could be easily described and understood by a vast number of people without arousing philosophical debate over specific terminology: "rather than use ideological questions that could cause endless controversy and theological sophistry, I decided to concentrate my efforts on understanding spiritual practices and psycho-spiritual experience."[148] Some findings from his studies, in addition to the seven factors he found, were that "scores on all factors are correlated with age" and that "women showed higher factor scores than men, in a statistically significant fashion."[149]

Wolman discusses the relation of "spiritual intelligence" to other concepts of intelligence and to measurements of moral development. With regard to other concepts of intelligence, Wolman explains,

> Problem solving is particularly important for theorists such as Gardner, who define intelligence in terms of abilities to solve problems and fashion products. Gardner has specifically ruled out of the kingdom of intelligences a spiritual

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[146]Ibid., 122-123.

[147]Ibid., 124.

[148]Ibid., 125.

[149]Ibid., 132-133.

intelligence that is in any way phenomenologically based. In Gardner's scheme, an intelligence has to involve *doing* something. For the intelligence associated with the kind of *doing* in asking ultimate questions about the meaning of life, Gardner has included a new 'half' of an intelligence, called *existential intelligence.* The metaphor that we are using qualifies spiritual intelligence in both dimensions as an intelligence in terms of being in the world in a particular fashion (phenomenology) and in terms of solving spiritual problems.[150]

As related to moral development, Wolman explains that more so than the complex measuring requirements of moral developmental stages as proposed by psychologists Lawrence Kohlberg and Carol Gilligan, it is the "developmental sequencing of moral development that is also reflected in spiritual growth."[151]

Summary of Way #2

Psychological theories regarding moral and spiritual development and the essential traits of character provide several insights for the creation or selection of self-development measures for the spirit. Scales that can place a service member along a continuum of stages of moral or faith development could be used to evaluate a service member's or unit's growth, risk factors within a unit, or the effectiveness of spiritual development programs. The drawback to use of these scales is that their philosophical bases may not be universally accepted their format may lead to responses influenced by social desirability; therefore, these scales must be carefully scrutinized for applicability prior to administration. Tests that can identify strengths within each service member are more nonjudgmental, facilitate dialogue, and allow for identification of focus areas

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[150]Ibid., 86-87.

[151]Ibid., 90.

similar to the MBTI. Their drawback is that they do not suggest goals; on the other hand, they can reflect attainment of those goals set by or for the individual.

Chapter Three Summary

These theories help answer the second secondary research question: "Do any existing psychological or comparative religion theories lend themselves to creation of a practical spiritual self-assessment tool, similarly to the way in which Psychologist Carl Jung's personality theories were drawn up on to develop the MBTI?" Now that the "Ways" of the strategy have been discussed through reviews of theories from both comparative religion and psychology applicable to a WRAPS Indicator, existing measures of World Religious Awareness and Personal Spiritual Development can be investigated as the "Means" to operationalize these theories.

CHAPTER 4

MEANS: PUBLIC OPINION POLL ANALYSIS & PSYCHOMETRIC TESTS

Now that two approaches have been introduced as routes to an inclusive and

scientific approach to both the study of world religions and the development of the spirit,

one may turn attention to the last secondary research question--"Do any valid and reliable

measures of spiritual development that are inclusive of major world religion traditions

and applicable to the military leader already exist?" Two types of existing tools will be

reviewed and analyzed in this chapter. The first type of tool to be reviewed are those that

may be used to quantify world religion awareness, especially the large public opinion

survey. The second type of tool is the psychological measure, or psychometric test, of

religious or spiritual factors. These reviews are essential to identify appropriate measures

of spiritual development that may be adopted by the military.

<u>Means #1: Large Public Opinion Polls of Diverse</u>
<u>Religious Populations</u>

Many survey tools have already been developed to assess a person's spirituality or

religiosity, as may be seen in the following section, but no specific publicly-available

tools for measuring world religion awareness were identified during the course of writing

this thesis. In searching for such tools, the author looked for assessments of specific

knowledge about the major world religions rather than assessments of self-reported

attitudes toward world religions, similar to that identified in one psychometrically-

validated cultural awareness test.[152] The author reasons, like Kohlberg, that higher levels

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[152]Patricia Fay Roberts-Walter, "Determining the Validity and Reliability of the
Cultural Awareness and Beliefs Inventory" (Ph.D. diss., Texas A&M University, May

of development, or in this case cultural competence, exist when an individual not only can select or act upon a universally just course of action, but also can articulate why their selection or action understands and considers the roles of all. Ideally, a tool for measuring world religion awareness would also link information about world religions to the test-taker's own beliefs, attitudes, actions, and experiences. Because no such tool was found, the following paragraphs offer possibilities for creation of such a tool.

First, tests that integrate knowledge of religious facts with personal spirituality would require focused development within the military. One publicly available test that compared an individual's personal beliefs and rituals with those of major world religions was identified in the course of writing this thesis: the "Belief-O-Matic" quiz at Beliefnet.com.[153] Upon completion of this 20-item multiple-choice test, a person's responses are compared by percentage to the doctrinal beliefs of adherents to 27 faith traditions, and links are available for more information about each of those religions. Unfortunately, no data regarding the method of calculating the percentages, the test's claims regarding religious doctrines, normative data, or reliability or validity of the test was uncovered online or through multiple attempts to reach the scale's author. Several other scales were identified that assessed the user's knowledge of key facts about specific religions, including the Religious Knowledge Dimension of the "Cross-Cultural Dimensions of Religiosity" test and the Religious Knowledge Index of the "Dimensions

2007), http://repository.tamu.edu/bitstream/handle/1969.1/6013/etd-tamu-2007A-EDCI-WalterR.pdf?sequence=1 (accessed November 18, 2008).

[153]BeliefNet.com Website, "Belief-O-Matic--A personality quiz about your religious and spiritual beliefs," http://www.beliefnet.com/story/76/ story_7665.html (accessed February 27, 2008).

of Religious Commitment" scale; however, the knowledge assessed in both of these measures and others similar to them was limited to that of the Judeo-Christian tradition.[154]

Second, a simple multiple-choice test from a university Introduction to World Religions course would satisfy this requirement if the goal were solely to increase service members' knowledge of facts of "Great Traditions." Tests that integrate knowledge of facts with delineation of Great and Little traditions (e.g. identifying a person's understanding of the differences between the Islamic ethical dimension taught by Mohammed and the modern religious beliefs and practices of Shia Muslims in a particular city in Iraq) would require specifically focused data, though. Determining how many and what types of facts should be known about each religion could be determined by the Civil Affairs cells of each Combatant Command Headquarters staff based on current or future operational needs, or left to chance based on those items discussed in existing tests in order to economize time invested into this option.

In the absence of culturally sensitive and psychometrically validated tests that integrate the personal experience of spirituality with knowledge of world religion facts, the military would have to create a measure to perform such integration. Creation of a test that compared personal spiritual experience with facts regarding world religions could be accomplished by allowing service members to comment on their understanding of the potential sources of unity and disunity among world religions described in Chapter Three

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[154]Ronald Burwell, review of "Cross-Cultural Dimensions of Religiosity," in Peter C. Hill and Ralph W. Hood, *Measures of Religiosity* (Birmingham, AL: Religious Education Press, 1999), 270-276; and Ronald Burwell, review of "Dimensions of Religious Commitment," in Hill and Hood, *Measures of Religiosity*, 279-292.

and then receive feedback on how scholars of the phenomenology of religion describe each religion's position on such issues. Creation of such a test could also be accomplished by allowing individuals to compare their beliefs and practical manifestations of religion or spirituality (e.g. rituals, experiences, and others) with the values and ideas of spiritual development held by adherents to the major world religions; through this approach, military service senior leadership could focus individuals on understanding how character traits deemed most beneficial to performance of their military duties are exhibited or viewed in each world religion. In either case, data with which comparisons could be made among major world religions or the "Little Traditions" of local populations could be drawn not only from the scholarship of phenomenologists, but also from large public opinion polls.

Three polls with very large sample sizes (approximately 100,000 or more people interviewed) were reviewed. These surveys asked questions related to religion and/or spirituality as potential sources of comparative information regarding differences of views, values, and commitments among adherents to major religions. The three surveys reviewed were the Gallup World Poll, the World Values Survey (WVS), and the University of California at Los Angeles (UCLA) Higher Education Research Institute (HERI) "Spirituality in Higher Education" survey. This section reviews the questions and response data provided in each of these surveys and suggests the implications of each to world religion awareness and the personal spiritual development of the U.S. military leader.

Several benefits of large public opinion polls are described in the essay, "What Insights can Multi-Country Surveys Provide about People and Societies?" In this essay,

Ronald Inglehart, University of Michigan Professor of Political Science and Director of

the WVS, and Christian Welzel, Professor of Political Science at Jacobs University

Bremen, offer three arguments for the utility of large public opinion surveys. First,

investigations into "individual-level beliefs" require survey data to provide conclusive

answers. Second, investigations into attitudes affecting persons across national borders

require large-scale survey data. Third, only multiple waves of surveys can provide data

regarding attitudes that change over time.[155] Though these comments come from the

creators of one of the polls under review in this thesis, Inglehart's and Welzel's

arguments make sense, align with military spiritual development requirements for

understanding the self and the "other" as evidenced in both "Great" and "Little"

Traditions, and a closer look at WVS in particular shows evidence in the credibility of

their statements with regard to their own survey.

The same two authors also present several cautions regarding the interpretation of

data from large surveys like these to explain the attitudes of adherents to a particular

religion. As they explain, one should not assume that general findings are specifically

applicable: "The claim that an aggregate-level finding must be reproduced at the

individual level is groundless, as Robinson demonstrated more than 50 years ago."[156] By

considering their example of Southern societies in the 1950s who elected segregationist

politicians while Blacks in those societies did *not* vote for segregationist candidates, one

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[155]Ronald Inglehart and Christian Welzel, "What Insights can Multi-Country
Surveys Provide about People and Societies?," *Comparative Politics Newsletter*,
American Political Science Association (Summer, 2004): 1, http://www.worldvalues
survey.org/Upload/5_APSA-CPChris.doc, accessed (November 15, 2008).

[156]Ibid., 8.

can see that generalizations about the adherents to world religions without regard for the attitudes of those adherents within national boundaries, ethnic groups, wealth distribution, etc., may lead to false conclusions about the individual attitudes of any particular population of such adherents with whom the military may come into contact. At the same time, however, Inglehart's and Welzel's research also shows that attitudes held at the individual level cannot be generalized to the societal level either, as observed in their example of higher levels of favorable comments regarding democracy in Azerbaijan and Albania than in Sweden or Switzerland, though measures of actual democracy and democratic institution stability in each group of countries do not match such expressed attitudes.[157]

Table 7 shows the total number of respondents in each survey and compares the sample population sizes in terms of religious representation to those of two groups of interest--world population and U.S. military population--in order to suggest populations with which their data may be compared. Data in table 7 suggests that the WVS and the Gallup World Poll samples roughly approximate the overall percentages of world religion adherents throughout the world; though Hindu populations are underrepresented, the number of Hindus surveyed in each is sufficiently high to draw at least tentative statistically reliable conclusions. The size of each sample population suggests low margins of error in conclusions drawn from the data. Data regarding the military and U.S. populations suggest that the military is overall representative of the U.S. population in terms of religious preferences, though twice as many personnel claim to be atheists, agnostics, or have no religious preference compared to the overall U.S. population.

[157]Ibid., 9.

Finally, a comparison of religious preferences stated by respondents to the UCLA HERI Spirituality survey roughly reflect those of the U.S. military; again, the sample population size from this survey is very large and suggests that the survey may provide applicable normative data for the military. Each of the three surveys reviewed is discussed in more detail in the following sections.

		2008 World Values Survey[159]	2007/8 Gallup World Poll[160]	2005 US Adult Population[161]	2005 US Military Population[162]	2004 UCLA HERI Survey[163]
Respondent Religion	World population[158]					
Total Respondents or Population	6,868,000,000	>120,000	98,696 (avg)	207,980,000	1,389,000	95,593
% Christian	33.00%	38.20%	61.96%	76.50%	68.00%	74.00%
% Orthodox	Not stated	8.90%	0.00%	Not stated	Not stated	1.00%
% Jewish	0.22%	1.30%	2.00%	1.40%	0.30%	2.00%
% Muslim	21.00%	22.80%	23.99%	0.50%	0.30%	1.00%
% Buddhist	6.00%	1.50%	5.50%	0.50%	0.20%	1.00%
% Hindu	14.00%	1.70%	4.45%	0.40%	0.10%	1.00%
% Other	0.00%	0.00%	0.00%	7.1%	5.00%	0.40%
% Atheist, Agnostic, or None	16.00%	22.40%	4.10%	13.60%	27.10%	17.00%

Table 7.   Comparison of Survey Respondents by Religion to Various Populations

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[158]Adherents.com Website, "Major Religions of the World Ranked by Number of Adherents."

[159]World And European Values Surveys Four Wave Integrated Data File, 1981-2004, v.20060423, 2006, The World Values Survey Association (www.worldvalues survey.org) and European Values Study Foundation (www.europeanvalues.nl).

[160]Data in this table was gathered by Gallup in 2007, provided to the author on October 10, 2008 by Chris Stewart, Senior Director, Defense and Intelligence Programs, The Gallup Organization, and analyzed by the author. Percentages for each religious preference are based on an average of usable responses for all questions in Appendix A regarding "Well Being."

[161]ReligiousTolerance.org Website, "Religious Affiliations: Comparing the U.S. and the World," http://www.religioustolerance.org/compuswrld.htm (accessed March 9, 2008).

[162]Information regarding total 2005 U.S. military personnel is taken from U.S. Census Bureau website, "Statistical Abstract of the United States: 2007," 332, http://www.census.gov/prod/2006pubs/07statab/defense.pdf (accessed November 18, 2008); Information regarding religious preferences is taken from Steve Sailer, "Few Atheists in U.S. Foxholes," *UPI*, 22 April 2003, http://www.isteve.com/2003_Few_ atheists_In_U.S._Foxholes.htm (accessed August 19, 2008).

[163]UCLA Spirituality in Higher Education Website, "The Spiritual Life of College Students: A National Study of College Students' Search for Meaning and Purpose," 17 and 23. http://www.spirituality.ucla.edu/spirituality/reports/FINAL_ REPORT.pdf (accessed November 16, 2008).

<u>The Gallup World Poll</u>

The Gallup World Poll is advertised as the "single most accurate source of global behavioral economic data in existence today."[164] It surveys populations in 140 countries and claims to statistically represent 95 percent of the world's adult population.[165] More than 600 questions used in World Poll surveys are listed on the Gallup Website. Many of these questions are region-specific, however; the number of core questions asked in all regions and listed online, instead, totals 193 in 14 categories and includes some demographics questions.[166]

Published analysis of Gallup World Poll data regarding religion is minimal on the Gallup website. One article, however, presented a correlation between a country's religiosity and its suicide rate, suggesting that countries with higher religiosity tended to have lower rates of suicide.[167] In the absence of further published analysis regarding the responses of adherents to major world religions, the author obtained limited access to World Poll database information for the purpose of assessing its usefulness to a military self-development tool for the spirit; an explanation of the author's analysis of this information follows.

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[164]Gallup Website, "The World Poll Questionnaire" (2008), http://media.gallup.com/dataviz/www/WP_Questions_WHITE.pdf (accessed November 6, 2008).

[165]Gallup Website, "The Gallup World Poll," 1, http://www.gallup.com/consulting/worldpoll/24046/About.aspx accessed November 6, 2008).

[166]Ibid., 2-7.

[167]Brett Pelham, and Zsolt Nyiri, "In More Religious Countries, Lower Suicide Rates," Gallup, July 3, 2008, http://www.gallup.com/poll/108625/More-Religious-Countries-Lower-Suicide-Rates.aspx (accessed December 2, 2008).

In interpreting data from the Gallup World Poll, the following methodology was used. First, data was queried according to religion (Core Question: Could you tell me what your religion is?) from "2008 Gallup World Poll" questions in the categories of "Religion and Ethics," "Well-Being," "Health," "Government and Politics," and "Social Issues."[168] These categories were selected due to their question references to religion or issues typically affected by spirituality. The query produced raw data according to number of responses by category of religion. Second, all responses marked as "Not applicable," "Don't Know," "No response," or "Not asked" were removed from consideration before calculating response means or population sizes. Third, mean and population figures for each question by religion were calculated and organized into tables for comparison (see Appendix A). Notes regarding these calculations follow the tables in the appendix. Fourth, no standard deviations or margins of error were calculated, and no chi square tests for statistical significance were run, due to time constraints and due to an estimated lack of necessity due to the size of the sample populations.

Once tables for comparison of means were built, questions that did not yield sample populations greater than 400 for any one of the five religious groups reported in the query were eliminated from the tables. For example, questions that had to be removed from the "Religion and Morale" category dealt with perceived respect between differing faith traditions, tolerance of other faith traditions, and opinions regarding God's

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[168]Data in this table was gathered by Gallup in 2007, provided to the author on October 10, 2008 by Chris Stewart, Senior Director, Defense and Intelligence Programs, The Gallup Organization, and analyzed by the author. Full text of questions asked in the survey was taken from Gallup Website, "The World Poll Questionnaire," 2-7. http://media.gallup.com/dataviz/www/WP_Questions_WHITE.pdf (accessed November 6, 2008).

involvement in daily affairs. In each of these eliminated questions, the sample size of Buddhist respondents was around 200 and the sample size of Hindu respondents was generally under 10. Out of 70 questions in the five queried categories, 20 had to be removed due to insufficient sample size for one or more of the five religious categories. *The necessitated removal of these questions from comparison highlights the need for future surveys of this sort to specifically target diverse religious populations if future comparisons, understanding, and reconciliation among such groups are to advance*.

Finally, mean responses from two or more religions that differed by 25 percent or more for the same question where highlighted in bold. This percentage was selected simply as a value that could reasonably be expected to yield an observable difference in the average opinions of members of diverse faith groups. Any other percentage could have been chosen, but selecting a larger number would have highlighted fewer differences of greater magnitude, and selecting a smaller number would have highlighted more differences; the lower the percentage chosen for this cut-off, the more likely the difference would be less perceivable in reality. Using this 25 percent rule yielded 11 potentially perceivable differences between religious opinions studied in the poll. While these differences will not be further analyzed in this thesis, the fact that they may be gleaned from the Gallup World Poll database suggests that it is a potentially valuable source for world religion awareness measures.

The World Values Survey (WVS)

According to its website, the WVS is a "worldwide investigation of socio-cultural and political change" administered by a "network of social scientist[s] at leading universities all around world" and centrally coordinated by the World Values Survey

Association. Data is collected through interviews from among the populace of more than 80 societies on all six inhabited continents, collectively representing over 85% of the world's population. Since its origin in 1981, four waves of surveys have been conducted: 1990, 1995, 2000, and 2005 surveys. The 2005 version of the survey contains 289 questions, including demographics inquiries. The WVS has demonstrated the popularity of its data through its use in more than 400 publications in over 20 languages.[169] For a sample analysis of data available through the WVS, see Appendix B.

In comparison to the Gallup World Poll, the WVS survey appears to have three primary benefits and three drawbacks. The benefits to the military of using WVS data rather than Gallup data lie in the cost and comparability of WVS data, as well as in its flexibility in reporting religious preference. First, WVS data is more economical; it is available for free download online, whereas complete access to the Gallup World Poll database requires a paid subscription. Second, the religious demographics of WVS interviewees, listed in table 7, are closer to the religious preferences of the world population, especially in terms of persons who claim themselves to be Christian and those who claim to be agnostic, atheistic, or have no religious affiliation. Third, the WVS demographics question that requests a respondent's religious preference offers a broad range of religions from which a respondent can select; the Gallup World Poll gives respondents only six options (the five in the tables in Appendix A plus "Other). This third benefit allows for the specific review of Orthodox and Ancestral Worship adherent

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[169]World Values Survey, "Introduction to the World Values Survey," http://www.worldvaluessurvey.com/ (accessed November 30, 2008).

attitude differences from respondents of other religious preferences, important for the

military due to Huntington's categorization of modern civilizations.

Three drawbacks of WVS data in comparison to Gallup data are commented on in

an article by Princeton Professor of Economics and International Affairs, Angus Deaton,

who also serves as a Senior Scientist for Gallup.[170] The first downside described in the

white paper suggests that the WVS "included very few of the poorest countries in the

world, many of which are included in the World Poll."[171] The second downside is that a

"substantial number" of the poorest societies covered by the WVS are Eastern European

or former Soviet countries; according to Deaton, these countries are "not among the

global poorest" and hence lead to skewed results and flawed conclusions related to the

effects of income on other factors of life.[172] Finally, Deaton describes the third downside

of WVS data as the fact that its sampling of "mostly literate and urban people in countries

such as India, China, Ghana, and Nigeria," though explicitly done in order to establish a

basis for comparison with richer country populations, serves to present an "unusually

satisfied people from a small group of poorer countries," thereby further distorting survey

results. While Deaton's personal interest in the success of Gallup must be considered

when evaluating his comments, if one assumes his claims regarding sampling are

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[170]Gallup, "Angus Deaton, Ph.D.," Gallup, http://www.gallup.com/corporate/ 105025/Angus-Deaton-PhD.aspx (accessed December 2, 2008).

[171]Angus Deaton, "Income, Health, and Well-Being Around the World: Evidence From the Gallup World Poll," *Journal of Economic Perspectives* 22, no. 2 (Spring 2008), 5. Reprinted, http://media.gallup.com/dataviz/www/Angus_Deaton_Gallup_ Poll_Article.pdf (accessed December 2, 2008).

[172]Ibid.

accurate, one can deduce that the premium for Gallup data brings with it a higher degree of accuracy regarding cultural attitudes.

Concerning differences of attitudes among adherents to various major world religions, some academic data analysis has already been conducted utilizing WVS data. Inglehart's 2004 book with Harvard Political Scientist Pippa Norris, *Sacred and Secular: Religion and Politics Worldwide*, offers the following conclusions: "religiosity persists most strongly among vulnerable populations, especially those in poorer nations and in failed states, facing personal survival-threatening risks. Exposure to physical, societal and personal risks drives religiosity. Conversely, a systematic erosion of religious practices, values and beliefs has occurred among the more prosperous strata in rich nations."[173] The conclusions drawn in this book were based on the WVS from 1981 to 2001, covering all of the world's major faiths in 80 societies around the world. Inglehart and Pippa's book demonstrates evidence of research that has utilized large public opinion polls for the purpose of defining attitudes of major world religions, regardless of nationality of their adherents, in a modern context.

In interpreting data from the WVS, the following methodology was used. First, data was queried on the WVS website using the "Online Data Analysis" function (a link to this function is on the site homepage). The most recent sample data for every country surveyed was selected in order to maximize the overall sample size and religious preference distribution without duplicating responses from any one country over multiple waves; in most cases, data was drawn from the 2000 wave, but 1995 data was selected for

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[173]John F. Kennedy School of Government Harvard University Website, "Pippa Norris Books: Sacred and Secular," http://ksghome.harvard.edu/~pnorris/Books/ Sacred_and_secular.htm (accessed November 16, 2008).

some countries when it was the most recent data collected from them. Next, collective responses were reviewed for each of the 31 questions under the "Religion and Morale" category of the survey only, due to thesis time constraints. As each question's responses were reviewed, response data was manipulated using the cross-tab feature of the site; "Absolute Values" was selected as the "Operations" option for data display and data was crossed by "Respondent's Religion." Chart data was then copied and pasted into a spreadsheet for further manipulation and compilation with other question responses.

Once the data was in spreadsheet form, only response groups of 300 or more adherents to a particular religion were retained, with a few exceptions--"Ancestral Worship" and "Jew" samples were retained though their sizes dipped slightly below 300 on several questions, while "Other," "African Independent," and "Free Church" religious categories were not retained due to the lack of clarity in their definition or differences from other major world religions. *The necessitated removal of these and other religions from comparison highlights the need for future surveys of this sort to more narrowly define religious preferences according to a construct such as Huntington's civilizations if future comparisons, dialogue, understanding, and reconciliation among such groups are to advance.*

All responses marked "Not applicable," "Don't know," "No answer," or "Not asked in survey" were then removed from consideration before calculating response means or population sizes. Mean and population figures for each question by religion were computed and organized into a single table for comparison (see Appendix B). Notes regarding these calculations follow the tables in the appendix. No standard deviations or margins of error were calculated, and no chi square tests for statistical significance were

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run, due to time constraints and due to an estimated lack of necessity due to the size of the sample populations. Finally, for the same reasons stated above regarding the Gallup World Poll data, mean responses from two or more religions that differed by 25 percent or more for the same question where highlighted in bold. Using this 25 percent rule yielded 17 potentially perceivable differences between religious opinions studied in the poll. While these differences will not be further analyzed in this thesis, the fact that they may be gleaned from the WVS database suggests that it too is a potentially valuable source for world religion awareness measures.

The UCLA "Spirituality in Higher Education" Survey

The UCLA "Spirituality in Higher Education" survey was first conducted in 2004 to better understand the feelings of college students regarding the importance of spirituality to them and the ways in which they develop their spirituality. This survey asked approximately 121 questions (including demographics questions) to over 112,232 students from 236 U.S. institutions of higher education; after eliminating institutions with low participation rates, responses from a total of 98,653 students from 209 institutions were retained and analyzed.[174] Religious preferences of participating students were listed in the final survey report by percentage, shown above in Table 3 (percentages listed for Christian sects--e.g. Roman Catholic, Baptist, and others--were combined in the table for ease of comparison).[175] The questions asked in the HERI survey were selected to

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[174]UCLA Spirituality in Higher Education Website, "Appendix A: College Students' Beliefs and Values (CSBV) Survey Methodology, 6-7. http://www.spirituality. ucla.edu/results/Appendix_Methodology.pdf (accessed November 14, 2008).

[175]UCLA Spirituality in Higher Education Website, "The Spiritual Life of College Students: A National Study of College Students' Search for Meaning and Purpose," 17.

"enhance our understanding of how college students conceive of spirituality, the role it plays in their lives, and how colleges and universities can be more effective in facilitating students' spiritual development."[176]

The UCLA Study determined its content domains after performing a review of all of the scales and items documented in Psychologists Peter Hill and Ralph Hood's *Measures of Religiosity* compendium, and after reviewing articles about problems inherent to such measures, including "ceiling effects, social desirability, and lack of precision in defining the constructs that each sale purports to measure."[177] Consideration was also given to the fact that reviews showed a propensity of existing measures to assume Judeo-Christian beliefs and to make no distinction between theological perspective and spirituality, or between attitudes or beliefs and actions or behaviors.[178] Preliminary research identified eleven domains for consideration in designing the scales to be studied, though following factor analysis following the pilot study and omission of scales not directly related to spirituality or religion, or to the experiences of first-year college students, ultimately resulted in the definition of twelve domains in the final 2004 HERI survey, described below and listed in Table 8.[179]

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http://www.spirituality.ucla.edu/spirituality/reports/FINAL_ REPORT.pdf, (accessed November 16, 2008).

[176]Alexander Astin and Helen Astin, "The Spiritual Life of College Students--Executive Summary," http://www.spirituality.ucla.edu/spirituality/reports/FINAL_EXEC_SUMMARY.pdf (accessed May 7, 2008).

[177]UCLA, "Appendix A," 2.

[178]Ibid., 1-2.

[179]Ibid., 3-6.

Table 8. Dimensions of Religion and Spirituality Assessed by the 2004 UCLA HERI Survey	
Spiritual Factors	Spirituality (14 items)
	Spiritual Quest (10 items)
	Equanimity (6 items)
Religious Factors	Religious Commitment (12 items)
	Religious Engagement (9 items)
	Religious Struggle (7 items)
	Religious Skepticism (9 items)
	Religious/Social Conservatism (7 items)
Related Qualities	Charitable Involvement (11 items)
	Ethic of Caring (9 items)
	Compassionate Self-Concept (4 items)
	Ecumenical Worldview (12 items)

The first dimension of the UCLA survey, "Spirituality," included "believing in the sacredness of life, seeking out opportunities to grow spiritually, and believing that we are all spiritual beings." The second dimension, "Spiritual Quest," referred to "interest in the meaning/purpose of life, finding answers to the mysteries of life, and developing a meaningful philosophy of life." The third dimension, "Equanimity," involved "feeling at peace/centered, being able to find meaning in times of hardship, and feeling a strong connection to all of humanity." "Religious Commitment," the fourth dimension, referred to "following religious teachings in everyday life, finding religion to be personally helpful, and gaining personal strength by trusting in a higher power." "Religious Engagement" involved "attending religious services, praying, and reading sacred texts." The sixth domain, "Religious/Social Conservatism," refers to "opposition to such things as casual sex and abortion, the use of prayer to receive forgiveness, and the belief that people who don't believe in God will be punished." "Religious Skepticism," the seventh

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factor studied, includes "beliefs such as the 'universe arose by chance' and 'in the future,

science will be able to explain everything,'and disbelief in the notion of life after death."

"Religious Struggle," the eighth dimension in the survey, involved items indicating

"feeling unsettled about religious matters, feeling distant from God, and questioning

religious beliefs." "Charitable Involvement" involved "behaviors such as participating in

community service, donating money to charity, and helping friends with personal

problems." The tenth factor, "Compassionate Self-Concept," referred to "self-ratings on

qualities such as compassion, kindness, generosity, and forgiveness." "Ethic of Caring"

denoted "degree of commitment to values such as helping others in difficulty, reducing

pain and suffering in the world, and making the world a better place." Finally,

"Ecumenical Worldview" assessed "interest in different religious traditions, seeking to

understand other countries and cultures, and believing that love is at the root of all the

great religions."[180]

Analysis of collected data quantified correlations between conservatism and

liberalism with spiritual practices and opinions. It also analyzed responses according to

the reported religion of respondents. The author of this thesis did not have access to the

raw data of this survey, but the final report of the survey's findings on the HERI website

offered several conclusions of interest to achieving military spiritual development goals.

First, the final survey report identified "two clear-cut clusters of religious preference."[181]

Survey data classified the first cluster, comprised of Mormons, 7th Day Adventists,

Baptists, and "other Christians," as "strongly spiritual, religious, and religiously/socially

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[180]UCLA, "The Spiritual Life of College Students," 8.

[181]Ibid., 17.

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conservative . . . [with] very little religious skepticism." The second cluster, comprised of

Unitarian, Buddhist, Hindu, Episcopalian, Jewish, and Eastern Orthodox students, scored

"low on religiousness, high on Religious Skepticism, and high on Ecumenical worldview,

Ethic of Caring, and Charitable Involvement." High scores and low scores were

determined in relation to the mean scores in each domain for all students, not on a scale

considering maximum and minimum possible scores for each scale. Also, one must note

that all data recorded from this survey was based on U.S. student respondents; therefore,

attitudes or experiences of adherents to world religions from other countries may differ

from those reported by U.S. students. Still, understanding this, due to the wide variety of

religious preferences represented by this sample, the UCLA survey offers a strong

representative basis with which attitudes and experiences of U.S. military personal in the

age range of college students (17-21) may be compared, especially those in officer

accession programs on the basis of similar educational backgrounds.

Summary of Means #1

Due to their vast sampling sizes and cross-cultural bases, large public opinion

polls in general offer useful data for comparing major religions to each other, as well as

for self-comparison of an individual military leader to the average adherent of major

religious traditions. Survey responses can provide the field of comparative religious

studies an excellent resource for comparing the internal views of adherents to religious

traditions to their national cultures over time. This fact is of interest to phenomenologists

due to their ready acknowledgment that religions cannot be studied separately from the

cultures and histories with which they interact:

> Courses on 'world religions' still present these constructed entities as if they are in some timeless realm (perhaps a realm of pure doctrine) outside of wider cultural patterns and history (especially colonial history, the relation between religion and capitalism, and recently globalization). . . . We need much closer attention to religious texts being read alongside political documents, and questions concerning the constraints operative upon the text, the pervasiveness of social agency within them, and questions of resistance and compliance.[182]

Making connections between religions and the cultures in which they operate requires more rigorous analysis of poll data, however.

The need for more time intensive analysis and the skills of trained statisticians to accurately interpret the data is a major downside to the use of large public opinion polls as part of a spiritual self-development tool. For instance, the data analysis described above was not structured to determine whether national culture, economic status, or religion had a larger influence on opinions expressed. Further analysis would have to be done to compare Buddhist viewpoints in one country with those in another. The book, *Who Speaks for Islam*, reports this depth of analysis based on Gallup surveys for the Islamic population only.[183] Future research could, and *should*, be performed with this data, applying the same academic rigor to analyzing the responses of Christian, Buddhist, Hindu, and Non-religious persons throughout the world. This additional research would provide to the military leader a broader overview of the influence of diverse religions on the people of the world and allow a service member to compare the "Great" and "Little" Traditions" of adherents to any particular religion. This opportunity could help broaden

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[182]Flood, *Beyond Phenomenology*, 2-3.

[183]John L. Esposito and Dalia Mogahead, *Who Speaks for Islam?: What a Billion Muslims Really Think* (New York: Gallup Press, 2007).

service members' world religion awareness, expand their worldview, and advance their spiritual development, but it comes at a heavy time-investment price.

A second downside to using poll data in creation of world religion awareness measures is the fact that with the exception of the UCLA study, these polls did not reveal their question selection criteria. This makes it impossible to identify or assess specific psychological factors among respondents.

These downsides notwithstanding, the differences among adherents to major world religions revealed in the surveys above offer an example of how data from large public opinion polls could be used in a spiritual self-development tool for comparison of the stated beliefs and actions of a service member and those of adherents to major world religions. The following section will discuss the availability and usefulness of existing psychological measures related to religiosity and spirituality.

<u>Means #2: Existing Psychometric Spiritual Self</u>
<u>Development Tools</u>

Measures of religiosity and spirituality have been developed and used by psychologists, health care specialists, educators, and organizational leadership researchers to study the impact of spirituality on behavior in various environments. This section first describes several wide-ranging reviews of existing measures. It then focuses specifically on measures related to the psychological theories of spiritual development discussed in chapter 3 and on several measures that have been employed or developed by the military.

Psychological Measures Reviewed by Hill and Hood

A 1999 book by Psychologists Peter C. Hill and Professor Ralph W. Hood Jr. reviews 125 of these academically-created measurement tools.[184] Hill and Hood describe the purpose of their compendium as a means to "relieve researchers of the unnecessary task of creating scales [to measure religious variables] for which adequate measures already exist."[185] They comment that there are limitations inherent to existing measures of religion, including an American Protestant bias in wording, theme, and subject population, and lack of standardized measures tested in varied studies over time.[186] They note that "a second text devoted to the exploding area of spirituality measures is needed," though the authors have not published a follow-on text as of the completion of this thesis.[187] They write from the perspective of psychologists, though the surveys they review were developed for a variety of purposes, including application in education and healthcare.

In a 2005 essay in the *Handbook of Psychology of Religion and Spirituality,* Professor Hill provides updated analysis of these existing measures, including a shorter list of categories of measures and specific criteria for evaluating them.[188] In his 2005

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[184]Hill and Hood, *Measures of Religiosity*, v-viii.

[185]Ibid., 3.

[186]Ibid., 4.

[187]Ibid., 5.

[188]Peter C. Hill, "Measurement in the Psychology of Religion and Spirituality: Current Status and Evaluation," in Raymond F. Paloutzian and Crystal L. Park, eds., *Handbook of the Psychology of Religion and Spirituality* (New York: The Guilford Press, 2005), 43-61.

essay, Hill lists twelve categories of measures of Religion and Spirituality (see Table 9 below).[189] He explains that his categories align with the nine domains delineated by the Fetzer Institute/National Institute of Aging (1999) Working Group, along with his personal additions of the General Religiousness or Spirituality, Spiritual Development, and Religion or Spirituality as a Motivating Force domains.[190]

Table 9. Hill's Dimensions of Religiosity and Spirituality Measured by Existing Psychological Measures	
Level I (Dispositional Religiousness or Spirituality):	General Religiousness or Spirituality (4 scales)
	Religious or Spiritual (RS) Commitment (4 scales)
	RS Development (5 scales)
	RS History (2 scales)
Level II (Functional Religiousness or Spirituality):	RS Participation (3 scales)
	RS Beliefs and Values (6 scales)
	RS Private Practices (3 scales)
	Religion or Spirituality as Motivating Forces (4 scales)
	RS Support (3 scales)
	RS Coping (3 scales)
	RS Experiences (6 scales)
	RS Techniques for Regulating and Reconciling Relationships (3 scales)

Hill's twelve dimensions are grouped in a hierarchical level structure, where Level I measures enable generalizations about how religious or spiritual a person is, while Level II measures are lower organizational functions that suggest why a person is religious or spiritual and how they use or experience their religion or spirituality; he notes

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[189]Ibid., 55-57.

[190]Ibid., 55.

that Level I measures can be predictive of individual responses to other variables.[191] The

constructs behind each of the domains named are largely self-explanatory. Of interest to

the subject of this study, Hill's review recommends use of five measures under the

domain entitled "[RS] Development;" of these, two are limited to Christian contexts, two

are based on James Fowler's theory of Stages of Faith Development (only one of which

is a quantitative questionnaire--the "Faith Development Scale" (1999) by Leak, Loucks,

and Bowlin), and one is based on psychologist Gordon Allport's 1950 concept of "mature

religion as a combination of commitment and doubt" (the Religious Maturity Scale"

(1999) by Leak and Fish).[192] These dimensions are not necessarily the only ones that can

be measured within the realm of spirituality, and Hill recognizes in his essay that many of

the scales reviewed could be listed under more than one dimension. Some existing scales

even attempt to measure between two and ten different dimensions within the same

measure; Hill and Hood also identified and reviewed 15 of these multi-dimensional scales

of religiousness in their 1999 *Measures of Religiosity*.[193] These scales and their

dimensions of religion and spirituality are not compared in this thesis, however, due to

the frequent references in each scale to Christian-specific terms and concepts such as the

Bible, Jesus, the Holy Spirit, hell, and the devil, thereby making them insensitive to

cultural differences and therefore inappropriate for military use.

In his 2005 essay, Peter Hill also provides further discussion of four evaluation

criteria for measures of religiosity and spirituality: theoretical basis, sample

[191]Ibid., 48.

[192]Ibid., 52-53.

[193]Hill and Hood, *Measures of Religiosity*, vii.

representativeness, reliability (as measured through a coefficient alpha or test-retest at a minimum of 2 weeks), and validity.[194] In this essay, Hill establishes specific rating criteria, from minimal to none (rating=0), to acceptable (1), good (2), or exemplary (3) for each of the four evaluation criteria. For example, an acceptable rating for theoretical basis would be assigned to a scale that was only "partially" connected to theory, whereas an exemplary rating would be assigned to a scale that was "clearly grounded in well-established (perhaps dominant) theoretical framework."[195] Without restating all of his rating criteria definitions, it is useful at least for those in the military who wish to utilize spiritual self-development measures to review Hill's "Exemplary" rating definitions for the remaining three evaluation criteria; an exemplary measure is one that "clearly represents a broadly conceived population, not limited by a religious tradition or narrow spirituality," one with "excellent [reliability] (r>.80) across two or more studies," and one with "highly significant correlations across multiple (diverse) samples from different studies on at least two types of validity [i.e. convergent, factorial, criterion-related, or content]."[196] While Hill lists 46 scales as achieving at least an "Acceptable" rating for all of the four evaluation criteria discussed above, he mentions four limits and deficiencies of existing measures; these limits involve "conceptual clarity," "sample representativeness," "cultural sensitivity," "sustained research programs," and "alternatives to self-report measures."[197] Before any spiritual self-development measure

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[194]Hill, "Measurement in the Psychology of Religion and Spirituality," 49.

[195]Ibid.

[196]Ibid., 49-51.

[197]Ibid., 44-46.

is created or adopted by the military, these evaluation criteria and limitations should be taken into consideration.

<center>Defining Issues Test, Version 2 (DIT2)</center>

One survey of particular potential interest for military leaders in assessing their justice reasoning development is the DIT2. University of Minnesota Psychologist James Rest created a survey in 1974 called the "Defining Issues Test" to quantitatively measure responses to the ethically challenging scenarios, or moral dilemmas, used in the interviews Kohlberg used to develop his theory of stages of moral development. The DIT's use over 25 years before the development of DIT2 has made it the most widely used measure of moral development.[198] The DIT2 utilizes a more powerful method of analysis than the DIT, it updates the dilemmas, it shortens the test, and it improves the wording of the test as a practical improvement. A sample dilemma and scoring sheet for the DIT2 are available online.[199]

Four potential benefits of making the DIT2 available to service members for their spiritual self-development relate to its established validity, its philosophical basis, and its precedented use within the military. First, the DIT2 is based on the DIT, which has amassed over 400 published articles documenting its psychometric validity using seven criteria--"differentiation of various age and education groups," "longitudinal gains," DIT

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[198]James R. Rest, Darcia Narvaez, Stephen J. Thoma, and Muriel J. Bebeau, "DIT2: Devising and Testing a Revised Instrument of Moral Judgment," *Journal of Educational Psychology* 91, no. 4 (1999): 644.

[199]University of Minnesota and University of Alabama Center for the Study of Ethical Development website, http://www.centerforthestudyofethical development.net/ (accessed September 30, 2008).

score relation to "cognitive capacity measures of moral comprehension," "[sensitivity] to moral education intervention," "[linkage] to many prosocial behaviors and to desired professional decision making," "[linkage] to political attitudes and political choices," and high Cronbach's alpha and test-retest reliability. Second, the DIT2 is based in Kohlberg's extensive research regarding moral development, and the DIT2's authors have published the reasons for adopting a "moral schema" approach to moral development as opposed to Kohlberg's theory of stages in their development of the DIT2.[200] Third, both the DIT and the DIT2 have even been employed within the military in several studies; the first of the DIT studies was performed in the early 1980's at West Point and CGSC, and the most recent DIT2 study was performed at West Point to assess its score correlation with ALERT, discussed later in this section.[201] Fourth, the DIT2 authors have determined through their research that "there is nothing exceptional or magical about the DIT's dilemmas and items, or about the classic Kohlberg dilemmas," meaning that the military could revise the DIT2 by creating its own profession-specific dilemmas "without sacrificing validity."[202]

Two drawbacks apply to implementing this survey military-wide, however. The first drawback is that there is a cost involved in obtaining, administering, and scoring the

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[200]Rest et al., "DIT2," 649.

[201]For the results of the 1991 West Point study involving the DIT, see Claude Bridges and Robert Priest, "Development of Values and Moral Judgments of West Point Cadets," West Point, NY: United States Military Academy Office of Institutional Research, August 1993. For the results of the 2008 study at West Point involving the DIT2, see Michael Turner, "The Development and Testing of an Army Leader Intermediate Ethical Concepts Measure" (Ph.D. diss., University of Alabama, 2008).

[202]Rest et al., "DIT2," 657.

DIT2 survey.[203] The complexity of the scoring system requires this administrative fee.

The fact that recent research has been designed to assess the relative validity of a

computer-based test as opposed to the paper-based test may pave the road to negating the

need for this fee in the future if scoring calculations can be programmed into the

computer version.[204] Until this is the case, though, making the DIT2 available to all

service members for all intents and purposes is impractical due to the cost, lead time in

obtaining and scoring the surveys, and risk of overwhelming the capability of the Center

for the Study of Ethical Development to score all tests in a timely manner. The second

drawback to use of the DIT2 military-wide is the time and resources required to create

multiple versions of the test. Due to the size of the military and its competitive culture, it

is unlikely that the five dilemmas of the DIT2 and the highest-scoring responses would

remain a secret for long. While the suggestion that dilemmas can be changed without

affecting test validity offers the military exciting possibilities for job-relevant

modifications to the test, making those changes and ideally creating several versions of

the test would require resourcing of personnel with psychological and statistical expertise

to create them and controlled studies over time to verify the validities of the revised tests.

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[203]For a current DIT2 cost schedule, see University of Minnesota and University of Alabama Center for the Study of Ethical Development website, http://www.centerfor thestudyofethicaldevelopment.net (accessed September 30, 2008).

[204]Yuejin Xu, Asghar Iran-Nejad, and Stephen J. Thoma, "Administering Defining Issues Test Online: Do Response Modes Matter?," *Journal of Interactive Online Learning* 6, no. 1 (Spring 2007): 10-27, www.ncolr.org/jiol/issues/PDF/6.1.2.pdf (accessed October 2, 2008).

Faith Development Scale

The Faith Development Scale was developed in 1989 by Psychologists Barnes, Doyle, and Johnson to establish a quantitative measure based on James Fowler's theory of Stages of Faith and his "Faith Development Interview." The original measure was not reviewed but the review of the measure and reprint of the scale questions are contained in Hill and Hood's *Measures of Religiosity*. The scale consists of nine pairs of statements. Each statement is worded to reflect a stage of development according to Fowler's theory, though the scale authors term them "faith styles" rather than "stages." Respondents must indicate their preference for one of the two statements, and all responses are averaged based on the "style" they represent to determine the respondent's overall style. The scale authors addressed the scale's validity in part by predicting group responses, while later research found a moderate correlation with Defining Issue Test (DIT) scores.

The Faith Development Scale is unsuitable for military application for five reasons. First, the scale wording contains references to God and Christ, making it culturally insensitive to adherents to all world religions other than Christianity. Second, the scale reviewed notes that "using the scale with religious extremists may result in data of questionable utility" due to potential adverse reactions to scale content, i.e. mention of ideologies that run counter to their own. Third, no reliability data was noted in the review due to Timpe's finding that the scale developers and subsequent researchers did not discuss reliability. Fourth, the short nature of the scale, in the author's assessment, reduces the face validity. Of the scale; it simplifies Fowler's stages into only a few declarations of conviction. Fifth, the forced choice nature of the scale and the fact that it only measures styles two through five for all nine questions means that the resulting

possible average scores actually range only from 2.89 to 4.44. For these reasons, until a test is developed that is more culturally inclusive than the Faith Development Scale, measuring the faith stage development of service members by means of a survey instrument will not be possible.

Signature Strengths Questionnaire

The Signature Strengths Questionnaire (also referred to as the VIA Inventory of Strengths or VIA–IS) is a measure designed by Psychologists Martin Seligman and Christopher Peterson to help individuals discover and acknowledge their defining character strengths. The specific character strengths the test aims to measure are those identified in their book, *Character Strengths and Virtues* (*CSV*), discussed in the previous chapter of this thesis. The Signature Strengths Questionnaire is available to take for free online at www.authentichappiness.com, provides immediate scoring upon test completion, and allows users to set up online accounts so they can access their scores at any time. There are two versions of the test online; one is entitled the "VIA [Values in Action] Signature Strengths Questionnaire" and consists of 240 multiple-choice questions, while the other is a shorter version entitled the "Brief Strengths Test"--it consists of only 24 multiple-choice questions. The VIA Signature Strengths Questionnaire concludes with a report that ranks a person's top five character strengths and briefly describes each strength. The Brief Strengths Test, instead, concludes with an online report that numerically indicates and qualitatively describes how high a person scores on each of 24 character strengths in relation to responses from six groups of online test-takers: all web-users, persons of the same gender, persons of the same age group, persons of the same occupation group, persons of the same education level, and persons

from within the same zip code.[205] Though no reliability or validity data was identified by

the author in the course of a literature review for the Brief Strengths Test, the VIA Test

has been documented by the creators as having "acceptable (and comparable) reliability"

based on Cronbach's alpha and test–retest correlation scores, and "promising validity"

based on preliminary studies using a known-groups procedure.[206]

The pros of utilizing either of these tests within the military lie in their price

(free), ready availability (online), ease of completion and scoring (automated and

immediate), rigorously developed premise (in *CSV*), and in their demonstrated use both

outside and within the military. Seligman and Peterson have demonstrated the

effectiveness of the Signature Strengths Questionnaire outside of a military setting as a

specific intervention for increasing happiness and decreasing depression. In their study,

they asked participants to take the test online, "receive individualized feedback about

their top five [character strengths]," and "use one of these top strengths in a new and

different way every day for one week."[207] As a result of this study, they found that using

the Signature Strengths Questionnaire as a counseling intervention "increased happiness

[205]University of Pennsylvania Positive Psychology Center, "Brief Strengths Test," Authentic Happiness website, http://www.authentichappiness.sas.upenn.edu/ results.aspx?id=270&it=0 (accessed November 18, 2008). Note: log-in and completion of the test are required in order to access a test report.

[206]Nansook Park, Christopher Petersen, and Martin E. P. Seligman, "Strengths of Character and Well-Being," *Journal of Social and Clinical Psychology* 23, no. 5 (2004): 608. The VIA Signature Strengths Questionnaire is referred to in this article as the "VIA Inventory of Strengths," or "VIA–IS."

[207]Martin E. P. Seligman, Tracey A. Steen, Nansook Park, and Christopher Peterson, "Positive Psychology Progress," *American Psychologist* 60, no. 5 (July-August 2005): 416, http://www.authentichappiness.sas.upenn.edu/images/apaarticle.pdf (accessed November 12, 2008).

and decreased depressive symptoms for six months."[208] Within the U.S. military, the VIA-IS has been administered to 103 West Point cadets and 141 Norwegian Naval Academy cadets to compare test scores with a database of scores of 838 U.S. civilians of the same age range. This study found that West Point students scored higher overall than the two other groups; the authors attributed this to the selectivity of the academy in terms of academics and leadership potential.[209] The study also found that the ranked order of strengths reported by students at the two military academies more highly correlated to each other than either did to the civilian population.[210] While this study does not provide information directly applicable to service member spiritual self-development, it does demonstrate recent acceptability within the military to use of the test for character development research and educational purposes.

The cons for using the Signature Strengths Questionnaire for service member spiritual self-development lie in the Questionnaire's failure to describe strengths and virtues in the same depth in which they are described in the *CSV*. Service members can be offered much self-knowledge through this test as it is written, but the test does not offer the level of empathy for persons of other religious traditions that it could based on the extent of Peterson and Seligman's research in the *CSV*. The cons for using the Brief Strengths Test for service member spiritual self-development, instead, lie in the test's failure to identify how many other people in each of the six reported categories have taken the test online, and in its failure to compare scores recorded by persons according

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[208]Ibid.

[209]Matthews et al., "Character Strengths and Virtues," S65-S66.

[210]Ibid., S63-S64.

to their religious, cultural, or national identities. The lack of totals brings the reliability of the scale's conclusions into question, and the lack of religion, culture, and nationality breakdowns misses an opportunity for development of the service member's empathy. Despite these shortcomings, both scales offer immediate opportunities for service member self-development of the spirit.

PsychoMatrix Spirituality Inventory (PSI)

The PsychoMatrix Spirituality Inventory (2001) was developed by psychologist Richard Wolman to describe universal spiritual experiences, "regardless of age, gender, or cultural, ethnic, or religious background," and it is the tool through which he developed his theory of "spiritual intelligence" described in the previous chapter.[211] The scale's classifications of individual responses into the categories of "High," "Medium," and "Low" for each factor do not imply that "High" is good and "Low" is bad, or vice versa; these terms are instead described as "descriptive only," due to the fact that the stated intention of his measure is to provide the individual with a "spiritual snapshot of yourself" in order to understand "different ways of being in the world--nothing more, nothing less."[212] Further discussions of the measure's dimensions of spirituality and strengths and limitations follow.

Wolman named each of the seven factors he found through factor analysis by determining the qualities that each item in a factor had in common with each other. The first factor measured by PSI, "Divinity," was named to define "those items that were

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[211]Wolman, *Thinking With Your Soul,* 141.

[212]Ibid., 134, 144, and 158.

concerned with God or a Supreme Being, prayer, and the feeling that human beings are here for a purpose."[213] The second factor, "Mindfulness," was named to describe "activities associated with attention to bodily processes such as conscious eating, regular meditation with focused breathing, and exercise like yoga or t'ai chi . . . [as well as] alternative and integrative health practices."[214] The third factor, "Extrasensory Perception," defines items that refer to the "'sixth sense' or paranormal psychic events, ranging from receiving phone calls from someone 'just as I was thinking about them,' to out-of-body or near-death experiences."[215] The fourth factor, "Community," refers to "social activities that include peers--such as the Parent Teacher Organization--or activities that are on a volunteer basis and charitable in nature, such as working with the less fortunate and socially disadvantaged."[216] The fifth factor, "Intellectuality," pertains to "a desire and commitment to read, study, and/or discuss spiritual material or sacred texts. It also incorporates the active questioning of traditional teachings of religion." [217] The sixth factor, "Trauma," refers to "crisis-oriented stimulus to spirituality" as evidenced through "the experience of illness--physical or emotional--in oneself or in a loved one…[or] at the extreme…the actual loss of a loved one through death."[218] The seventh PSI factor, "Childhood Spirituality," categorizes items referring to "spiritual

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[213]Ibid., 132.

[214]Ibid., 135-136.

[215]Ibid., 137.

[216]Ibid., 137-138.

[217]Ibid., 139.

[218]Ibid., 140.

experiences that took place during childhood, such as attending religious services or being read to from books like the Bible or the Koran by parents or grandparents."[219]

The strengths of this measure are that it is available online, may be completed for free, offers immediate feedback to the test-taker, is not apparently culturally biased in its wording, is nonjudgmental in its classification of individuals as scoring "high," "medium," or "low" on each of its seven dimensions of spirituality, and is formatted as 40 multiple choice questions. Additionally, upon completion of the test, individuals may further pursue spiritual areas of interest through the www.psychomatrix.com website, linking them to discussion and local resources; individuals may also use their personal results as stimulus for a "spiritual dialogue" with others in order to increase their empathy.[220] The measure's primary drawbacks are that it does not offer the participant with results compared among other test-takers according to their adherence to different world religions, it is a self-report measure, and it focuses on experiences without analyzing motivation.[221]

<center>INSPIRIT and Spiritual Well-Being Survey</center>

The U.S. Army Medical Command made available for some time two measures of spirituality online for a time for service members at the Hooah4Health.com website: the INSPIRIT and the Spiritual Well-Being measures. Based on personal correspondence with representatives at the U.S. Army Center for Health Promotion and Preventive

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[219]Ibid.

[220]Ibid., 254-255.

[221]Ibid., 126.

Medicine (USACHPPM), the particular measures offered online were selected by the

Center's staff chaplain due to their "validity with diverse populations," but no data are

currently available from the Center as to whether or not any data was collected or

analyzed regarding service member responses to such scales.[222] A new resiliency quiz is

currently online at http://www.resiliencycenter.com/resiliencyquiz.shtml.

<p style="text-align:center">Army Leader Ethical Reasoning Test (ALERT)</p>

Lieutenant Colonel Michael Turner, U.S. Army, recently developed and validated

at the U.S. Military Academy (also known as USMA or West Point) a new indicator of

moral development entitled ALERT. Based on the findings of ethics research in other

professions, Turner proposes that "an instrument that is sensitive to interventions,

assesses ethical concepts taught in a profession, and more closely targets the goals of a

particular institution is a better measure of one's ability to apply profession-specific

ethical concepts to professional problems and can be more strongly tied to

performance."[223] For this reason, ALERT's format and principles are closely related to

those of the DIT2, but ALERT uses six hypothetical military-related ethical dilemmas

rather than the generalized situations included in the DIT2.

Turner demonstrates satisfactory initial reliability and validity for the test in his

dissertation but notes that additional testing will be necessary to confirm his findings. He

shows content validity through the use of expert opinions in evaluating the dilemmas,

actions, and justifications in the test. He demonstrates initial convergent validity through

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[222]Judith S. Harris, BSN, MA, CHES, Education Consultant, Hooah 4 Health, Email correspondence with author, October 21, 2008.

[223]Ibid., 4.

"significant but small positive correlations ($r = .154 - .290$)" with student scores on the

DIT2. [224] ANOVA calculations revealed higher scores for an initial sample of 466 senior

and 780 freshman USMA cadets over samples of 64 civilian college seniors and 85

civilian college freshmen; Turner interprets this evidence as suggestive of "ALERT's

sensitivity to the effect of the USMA experience and one's military interest."[225] His

initial test reliability Cronbach's alpha coefficients totaled .79 for overall scores, .56 for

action choice scores, and .72 for justification scores.[226]

The benefits of making ALERT available to all service members for their spiritual

self-development are threefold. One, it specifically refers to situations that can arise in a

service member's performance of his or her duties, making it a practical educational tool

for the military. Two, the initial research study has demonstrated sufficient reliability and

validity to encourage further use of the tool. Three, the test received very high

acceptability ratings from the subject matter experts who participated in its development;

94% of them agreed on its usefulness and effectiveness for assessing moral development

in the military.[227]

Five problems with the test preclude its immediate wide-spread employment,

though. First, the test was studied only once and as the author notes, needs to be repeated

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[224]Michael Turner, "The Development and Testing of an Army Leader
Intermediate Ethical Concepts Measure" (Ph.D. diss., University of Alabama, 2008), xiii.

[225]Ibid., xii.

[226]Ibid., xiii.

[227]Ibid., 97.

in order to make sure his results can be replicated.[228] Second, Turner noted several

changes that must be made to the original ALERT test based on the results of his study:

his proposed changes include improved testing for participant reliability, inclusion of a

more in-depth comments section to better explore and assess explicit and tacit reasoning,

and shortening the test to decrease the incompletion rate.[229] Third, the scoring system for

the test is complicated and does not lend itself to an individual performing their own

calculations after taking the test; creating a simplified scoring key that could accompany

a paper-based version of the test, or programming automatic-scoring into an online

version of the tool could make it more accessible to all service members. Fourth, like the

DIT2, maintaining only one version of this test with six dilemmas may make it less

effective than using multiple versions of the test if longitudinal studies and systematic

employment in military educational institutions are to occur. Fifth, this test, like others

reviewed in this chapter, does not address religious cultural awareness or explicitly state

its philosophical assumptions for more correct choices, so it would have to be combined

with other tools if a service member were also to be able to develop their religious

cultural awareness using a survey-type tool. If these problems are addressed and

corrected, this test holds great promise for enabling spiritual self-development in the

military.

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[228]Ibid., 108.

[229]Ibid., 99-101.

Chapter Four Summary

As explained in chapter 2, military leaders need a simple, practical tool to contribute to their world religion awareness and to aid their spiritual self-development. Simple culturally sensitive tools applicable to military world religion awareness needs do not currently exist but could be created using the resources discussed above. Several spiritual development measures do exist and should be used in pilot studies with service members to determine their acceptability and perceived utility.

While elements of existing spirituality measures may be adopted by the military, the military should take on a role of leadership in creating a comprehensive WRAPS tool to facilitate complete development of the service member's spirit, or moral component. Several practical considerations should be taken into account while creating a spiritual self-development tool for the service member. When a military operation course of action is developed, three of the criteria it must meet are feasibility, acceptability, and distinguishability.[230] In these terms, feasibility of a spiritual self-development tool would equate to one that is cost-effective in terms of funding and time that must be invested in effecting its application and evaluation. Acceptability would equate to one that is based in established theory, normalized according to a sample representative of the military population, reliable and validated, non judgmental, culturally sensitive, protective of freedom of religious expression, and viewed by service members as applicable to their lives and their jobs. Distinguishability, in this context, would equate to measures that are

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[230]U.S. Army, Combined Arms Doctrine Directorate, FM 5-0, *Army Planning and Orders Production* (Washington, DC: Headquarters Department of the Army, 20 January 2005), 3-29-3-30. https://akocomm.us.army.mil/usapa/doctrine/DR_pubs/dr_aa/pdf/fm5_0.pdf (accessed December 2, 2008).

not currently available to service members and offer them perspective different to that which current leadership and cultural studies training methods already offer; it could also account for considerations that have been offered for psychological measures as a whole, such as establishing parallel form validity and incorporating measures other than self-report.

For ease of reference, Table 10 lists these considerations for creating a comprehensive measure of world religions awareness and personal spiritual development, along with brief discussions, successful examples, and the sources of the recommendations.

Table 10. Considerations for Creation of a Comprehensive WRAPS Indicator for the Military	
Consideration	Reference for Recommended Consideration
Cost	Practical consideration
Time to develop measure (assess military commitment to developing the spirit)	Practical consideration
Time for individual to complete measure	UCLA (2004); Turner; Practical consideration
Based on theory	Hill (2005)
Sample Representativeness (DoD or service-wide, through PME institutions)	Hill (2005)
High reliability	Hill (2005)
High validity	Hill (2005)
Nonjudgmental	Author, based on successes of MBTI, PSI, and Signature Strengths tests
Culturally sensitive (allow for meaningful responses from adherents to any religion as well as atheists; use inclusive language)	Hill; Inglehart and Melzel; Seligman; Army Command Regulation; UCLA Study
Immediate feedback	Author, based on successes of MBTI, PSI, and Signature Strengths tests
Assess moral development	Rest et al.; Turner
Longitudinal study	Hill and Hood; Turner
Administration timed to assess training interventions	Turner
Rigorous metatheoretical discourse (acknowledge cultural assumptions and objectives within measure)	Flood; Smart
Assess effect on specific physical and mental health issues (include military medical commands in development of measure)	Hill and Pargament; Oman and Thoresen; Miller and Kelley
Assess religious cultural competence (need specific questions regarding practices and beliefs of adherents to world religions)	Salmoni and Holmes-Eber
Acknowledge differences between individual attitudes and organizational or societal attitudes	Inglehart and Melzel; Salmoni and Holmes-Eber
Compare individual beliefs and experiences with those of persons of other cultures	Fowler's and Peterson's and Seligman's theories
Control for social desirability	Hill and Hood; UCLA
Control for ceiling effects	UCLA Study
User-friendly (reasonable length and no technical wording)	UCLA Study[231]
Measures other than self-report	Hill (2005)
Acceptability by military (deemed useful by service members for self-development; deemed useful by unit commanders for assessing and assisting development of "spiritual fitness" of troops)	Author, based on success of MBTI
Require a choice (no "Neutral" option for decisions)	ALERT; PSI

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[231]UCLA, "Appendix A," 2.

CHAPTER 5

CONCLUSIONS AND RECOMMENDATIONS

> It is not the loss in men, horses, or guns, but in order, courage, confidence, cohesion and plan which come into consideration whether the engagement can still be continued; it is principally the moral forces which decide here.[232]
>
> ― Carl von Clausewitz

> Wars may be fought with weapons, but they are won by men.[233]
>
> ― General George S. Patton, Jr., USA

Conclusions

The analysis provided in the preceding chapters leads to the following three conclusions. First, in answer to the secondary research question, "Should military leaders engage in spiritual development and study world religions?" The answer is yes. Many psychological studies have positively linked scales of spiritual growth to physical and mental health, and there are abundant U.S. military policies in place that are favorable and even forceful regarding the need for development of religious cultural awareness and personal spiritual development. In pursuing this end, care must be taken to be culturally inclusive, secular in purpose, unambiguous in aim, and focused in one's definition of the spirit as equivalent to the moral component of the humanity.

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[232]Carl von Clausewitz, quoted in James B. Stockdale, VADM, USN, "The Moral Warrior's Triad: Tranquility, Fearlessness, and Freedom," 5, http://www.usna.edu/Ethics/Publications/stoicism1.pdf (accessed November 14, 2008).

[233]George S. Patton, Jr., GEN, USA, quoted in Jay Luvaas, "The Great Military Historians and Philosophers," in John E. Jessup and Robert W. Coakley, eds., *A Guide to the Study and Use of Military History* (Washington, DC: Center of Military History, United States Army, 1988), 82.

Second, in answer to the secondary research question, "Do any World Religion Awareness (WRA) and Personal Spirituality (PS) theories lend themselves to a Myers-Briggs Type Indicator (MBTI) format?" The answer is yes. There are several phenomenology of religion theories of common dimensions of religion which offer a clear path to objective comparisons among world religions. Scholars of religion have offered suggested focus areas for discussions of areas of potential unity or disunity of religions. Man's purpose in this world and concepts of adulthood in each major world religion have been studied by phenomenologists and could be entered into discussions and measures of the military spirit. Finally, from the psychological point of view, though none of these have been accepted without criticism, Kohlberg's theory of moral development stages, Fowler's theory of faith development stages, Peterson's and Seligman's studies regarding universal character strengths, and Wolman's concept of Spiritual Intelligence are all theories that have been developed through interviews or psychological measures and could be shared with service members for discussion through similar vehicles.

Third, in answer to the secondary research question "Are any existing WRA & PS measures and data applicable to U.S. military leadership training?," there are several answers. No standardized measures of world religion awareness were identified. Three large public opinion polls were reviewed and found to have the potential to offer considerable world religion awareness information to the service member if substantial further analysis is conducted on their data. In terms of personal spiritual development, the DIT2 and ALERT tests are recommended as promising measures of moral development for wider distribution in the military. The Signature Strengths test and the PSI are

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recommended for pilot studies within the military to determine their acceptability among service members as tools for increasing self-awareness and dialogue about character and the spirit.

Fourth, in response to the primary research question "What strategy should the military pursue to provide service members with a practical tool to aid their spiritual self-assessment and development, and at the same time to prepare them for current and future operations amidst diverse religious populations?," table 11 summarizes the strategy presented in this thesis according to the four aspects of the moral component as defined by TRADOC: warrior spirit, morals, ethics, and socio-cultural awareness.

Desired End States for the "Spirit" or the "Moral Component"	Ways to Develop: Identification of Existing Theories	Means to Measure Development: Identification of Existing Measures	Means to Measure Awareness: Identification of Existing Data for Comparison
Table 11. Theoretical Framework for Identification of and Use of Spiritual Self-Development Assessments.			
"Warrior Spirit" (Objective 3)			
Morale	N/A--related to unit as a whole rather than to individual		
Cohesion	N/A--related to unit as a whole rather than to individual		
Esprit de Corps	N/A--related to unit as a whole rather than to individual		
Individual will to persevere (improve mental health, physical health, and spiritual fitness)	Hill and Pargament; Oman and Thoresen; Miller and Kelley	Various coping scales (see Hill and Hood)	N/A
Morals (Objectives 1 and 2)			
Moral reasoning development	Kohlberg; Rest et al.	DIT2; ALERT	N/A
Expanded worldview, increased empathy	Smart; Religious Phenomenologists (Ethical dimension); Fowler; Wolman	PSI	N/A
Ethics (Objectives 1, 3, and 5)			
Internalization of service-specific character strengths and virtues	Peterson and Seligman	ALERT; Signature Strengths test	N/A
Demonstration of service-specific character strengths and virtues / Prevention of war crimes and ethics violations	Snider; Peterson and Seligman	None that are not self-report measures	N/A
Socio-Cultural Awareness (Objectives 4 and 6)			
Knowledge of world religions	Religious Phenomenologists (six dimensions)	N/A	Gallup World Poll; WVS; Phenomenologist writings
Distinction between Great and Little Traditions	Inglehart and Welzel; Salmoni and Holmes-Eber	N/A	Gallup World Poll; WVS; UCLA Study

Recommendations for U.S. Military Implementation

The organizations within the military in the best position to further research

regarding WRAPS are the Directors of Personnel of each service, because the need for

spiritual development applies to the performance of all service members. The military

can and should take on a leadership role in the effort to make these fields of study "joint"

and "interagency" and to advance the field of study in religious and spiritual development

into middle adulthood for all the reasons stated heretofore in this thesis. Implementation

of the results of research should be a requirement of every service member and every

military commander due to the potential personal and unit benefits from increased

spiritual development.

Reporting responsibilities to the Commanders for Personnel should be assigned to

the Leaders of Training Commands, Recruiting Commands, Directors of Medicine, Judge

Advocates, Information Operations specialists, and the Chiefs of Chaplains of each

military service. Each of these command structures brings with it a different amount of

expertise and perspective, as well as different mission requirements that are

complementary to the realm of the spirit. Training commands within each of the services

possess experts in every field able to develop such a training tool. Recruiting commands

have the capability of enabling spiritual development studies by enrolling military

candidates in studies prior to having received any focused military training. Medical

commands possess psychologists with expertise in psychometric measurement as well as

developmental and behavioral psychology training and backgrounds. Judge Advocates

and Information Operations specialists have it in their own mission interest to see moral

and ethical decisions being made by all service members and have unique perspectives on

the most costly mistakes being made across their services that deserved attention.

Military chaplains occupy a position from which they can function as an "incarnate

presence in nurturing human worth and needs of service members, as a 'helpful

bystander' in settings of potential moral disengagement, and as a caring bridge-builder for the combat veteran's spiritual and emotional reentry into the larger world"--all roles that complement involvement with spiritual development in units.[234]

One immediate way to increase the moral development of the military as a whole is to introduce a base level of development as a recruiting requirement. This requirement would serve two purposes. First, it would approach the issue in a way similar to that of DoD's recruiting of persons who already have specific language proficiencies, giving the service an immediate boost in capability. Second, it could give impetus to the education establishment in better developing the character of children throughout the U.S. similarly to a proposal made to the House Armed Services oversight and investigations subcommittee regarding languages; according to Richard Brecht, director of the University of Maryland center for the advanced study of languages, "the Pentagon must lead language integration. You don't have to pay for it, but you can lead it." This leadership mindset could help overcome the fact that having a strong base of people with language skills or high moral development "requires training that should begin in elementary school--outside the Pentagon's control, unless it subsidizes such training."[235]

<u>Recommendations for Future Studies</u>

In addition to development of a WRAPS tool for service member self-development of the spirit, the research conducted for this thesis revealed two areas for

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[234]Robert J. Phillips, CAPT, CC, USN (Ret.), "The Military Chaplaincy of the 21st Century: *Cui Bono?*," International Society for Military Ethics Website, http://www.usafa.edu/isme/ISME07/Phillips07.html (accessed August 19, 2008).

[235]Christian Hernandez, "Language-skill Efforts Still All Talk: Experts Stress Need For Training," *Navy Times*, 11 August 2008, 31.

future studies. First, outside the military, phenomenologists of religion should seek out opportunities within the growing field of psychology of religion to expand basic knowledge of religious traditions within the field and to broaden the intercultural application of its psychological findings. Currently, interplay between the two disciplines is minimal. A review of the 30 essays in the 2005 *Handbook of the Psychology of Religion and Spirituality* finds many references to "founder of U.S. psychology" William James' phenomenological classic, *The Varieties of Religious Experience.*[236] But it uncovers only two authors were apparently familiar with the works of Rudolph Otto regarding "the Holy" and Mysticism, one author who referenced Ninian Smart, and not a single reference to the central bodies of work of Chantepie, van der Leeuw, Kristensen, or Eliade.

Second, during the course of the author's research regarding world religion awareness, Geert Hofstede's and the WVS theories of defining cultural values were identified as theories of cultural awareness that lend themselves well to the MBTI format. Producing a survey based on Hofstede's research may aid in the efficient and effective cultural awareness training of military personnel.

Final Thoughts on Military Spiritual Self-Development

In medicine, translational research takes basic science discoveries from the laboratory and tests them on patients in the clinic. In psychology, clinical and counseling therapy uses information gathered through psychoanalytic methods. In defense

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[236]Michael R. Levenson, Carolyn M. Aldwin, and Michelle D'Mello, "Religious Development from Adolescence to Middle Adulthood," in Raymond F. Paloutzian and Crystal L. Park, *Handbook of the Psychology of Religion and Spirituality* (New York: The Giulford Press, 2005), 158.

acquisition, the process of System Development and Demonstration takes technology and applies it to creating specific warfighting capabilities. In terms of developing the spirit, this thesis has not offered any such similar interventions to take the results of a WRAPS Indicator and ensure that it produces more highly spiritually developed military leaders. Spiritual development on the whole in the military is still in the "Concept Development" stage.[237]

Substantial work needs to be done to study possible interventions for spiritual development. *Forging the Warrior's Character*, a book that is mandatory reading for West Point cadets, discusses moral and spiritual development of cadets from both psychological and religious (Christian, Jewish, and Islamic) viewpoints; it offers several possible interventions to encourage that moral and spiritual development, but it offers little substantial evidence of the efficacy of each intervention.[238] The ALERT study of moral development at West Point mentions that studies have been performed to compare moral development stages during cadets freshman year and their senior year, but these studies have not been targeted to assessing specific interventions and generally show only *that* something changed, not *why*.[239] Lawrence Kohlberg worked on developing general

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[237]Stages of the DoD acquisition process taken from the Defense Acquisition University Website, "Life Cycle Framework View," https://akss.dau.mil/dag/DoD5000.asp?view=document (accessed November 4, 2008).

[238]Snider, "Introduction," in *Forging the Warrior's Character*, 36-39.

[239]Michael Turner, "The Development and Testing of an Army Leader Intermediate Ethical Concepts Measure" (Ph.D. diss., 2008), 8.

moral development educational programs through his office at Harvard, though time constraints during the course of this thesis precluded the examination of his findings.[240]

As further measures are developed and more research is conducted and discovered regarding the effectiveness of interventions, what can each military leader do in the meantime? Popular self-help author Stephen Covey suggests that to change deep-seated personal habits, one might follow the advice of Psychologist William James: "we first make a deep commitment to pay whatever price is necessary to change the habit; second, we grasp the very first opportunity to use the new practice or skill; and third, we allow no exceptions until the new habit is firmly imbedded into our nature."[241] Both individuals and unit commanders can go a step further if motivated to do so and try a few of the tests discussed above that are free online (i.e. the Signature Strengths and PSI tests) in order to assess for themselves their utility for themselves and their troops. If nothing else, doing so is taking a first step toward an expanded view of the "self" and the "other." Ultimately, like physical and cognitive development, the extent to which one develops their own spirit is up to them alone. If spiritual development is desired, any service member can progress with a plan and a will to move forward as many other soldiers, sailors, airmen, and marines have done before them.

In closing, here is a specific spiritual development plan set forth by retired Army Lieutenant General Hal Moore, revered hero and co-author of *We Were Soldiers Once . . . And Young*. Though the rest of the speech from which this plan comes is Christian-based,

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[240]Fowler, *Stages of Faith*, 46.

[241]Stephen R. Covey, *Principle Centered Leadership* (New York: Simon & Schuster, 1992), 285.

the action plan itself is religiously inclusive (even for atheists and agnostics). It is focused

on behavior more than belief, in other words, becoming the person you want to be. Most

importantly, and appropriately for the military leader, it is based on a highly respected

military leader's wisdom, acquired through combat service in Korea and Vietnam and a

long, distinguished career.

1. Always believe the best is yet to come.

2. Adopt spiritual giants in your life.

3. Set specific spiritual goals for growth by thinking through both your dreams and your discontents. What attitudes and actions do you wish to discard as unworthy of your highest potential?

4. Translate your aspirations into action. Commit yourself to a new pattern of conduct for each challenge you are seeking to meet.

5. Take on those enemies who will unwittingly attempt to steal your spirituality, and often they may come in the form of family, friends and ordinary folk you see every day. It may be a soldier or a person close to you.

6. Be patient. Achievement of spiritual maturity is the quest of a lifetime.[242]

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[242]Hal Moore, "Are You Prepared to Make the Cut?," speech presented at Fort Benning, March 23, 2008, 6.

APPENDIX A

GALLUP WORLD POLL QUESTIONS RELATED TO RELIGION AND

SPIRITUALITY, BY RELIGION

Notes Regarding Gallup World Poll Means and
Sample Population Sizes (N):

Note 1: Assuming equivalent levels of difference between each response option, data was

normalized by assigning a weight of 0 to all responses of 0, a weight of 0.1 to responses

of 1, 0.2 to responses of 2, etc., and multiplying these weights times the total for each

response option; the mean was then calculated by summing these responses totals for

each religion and dividing the sum by N, the total of all responses reported between 0 and

10. A mean of 1.0 would indicate, "Best possible."

Note 2: The mean indicates the percentage of "Yes" responses.

Note 3: The mean indicates the percentage of "Never justified" responses divided by the

total responses of 1, 2, or 3. "Sometimes justified" and "Depends" were reasoned to be

too similar in nature to distinguish between.

Note 4: The mean indicates the percentage of "Peaceful means ALONE will work"

responses.

Note 5: The mean indicates the percentage of "Satisfied" responses.

Note 6: The mean indicates the percentage of "Approve" responses.

Note 7: The mean indicates the percentage of "Good place" responses.

APPENDIX B

WORLD VALUE SURVEY QUESTIONS RELATED TO "RELIGION & MORALE,"

BY RELIGION

<u>Notes Regarding World Value Survey Means and Sample Population Sizes (N):</u>

Note 1: Assuming equivalent levels of difference between each response option, data was normalized by assigning a weight of 1 to all responses of 1, 2/3 for a 2, 1/3 for a 3, and 0 for a 4; this sum was divided by the total of all responses reported between 1 and 4; A mean of 1,0 would indicate, "Often."

Note 2: The mean indicates the percentage of "religious person" responses.

Note 3: Assuming equivalent levels of difference between each response option, data was normalized by assigning a weight of 0 to all responses of 1, a weight of 1/9 to responses of 2, 2/9 to responses of 3, etc., and multiplying these weights times the total for each response option; the mean was then calculated by summing these responses totals for each religion and dividing the sum by N, the total of all responses reported between 1 and 10. A mean of 1.0 would indicate, "Very important."

Note 4: The mean indicates the percentage of "yes" responses.

Note 5: The mean indicates the percentage of "clear guidelines about what is good and evil" responses.

Note 6: Assuming equivalent levels of difference between each response option, data was normalized by assigning a weight of 1 to all responses of 1, a weight of 6/7 to responses of 2, 5/7 to responses of 3, etc., and multiplying these weights times the total for each response option; the mean was then calculated by summing these responses totals for each religion and dividing the sum by N, the total of all responses reported between 1 and 8. A mean of 1.0 would roughly indicate, "Attends religious services often."

Note 7: Assuming equivalent levels of difference between each response option, data was normalized by assigning a weight of 1 to all responses of 1, a weight of 5/6 to responses

of 2, 4/6 to responses of 3, etc., and multiplying these weights times the total for each

response option; the mean was then calculated by summing these responses totals for

each religion and dividing the sum by N, the total of all responses reported between 1 and

7. A mean of 1.0 would roughly indicate, "Prays to God outside of religious services

often."

Note 8: Assuming equivalent levels of difference between each response option, data was

normalized by assigning a weight of 1 to all responses of 1, .75 for a 2, .50 for a 3, .25 for

a 4, and 0 for a 5; this sum was divided by the total of all responses reported between 1

and 5; A mean of 1,0 would indicate, "Agree strongly."

Note 9: Assuming equivalent levels of difference between each response option, data was

normalized by assigning a weight of 0 to all responses of 1, a weight of 1/9 to responses

of 2, 2/9 to responses of 3, etc., and multiplying these weights times the total for each

response option; the mean was then calculated by summing these responses totals for

each religion and dividing the sum by N, the total of all responses reported between 1 and

10. A mean of 1.0 would indicate, "Always justifiable."

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